Kitab
Al-GHAYBA
The Book of Occultation

SHEIKH ABU ABDULLAH MUHAMMAD
BIN IBRAHEEM BIN JA&039;FAR AL-KATIB AN-NUMANI

بسم الله الرحمن الرحیم

Kitab al-Ghayba The Book of Occultation

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(Person Tags: Imam Al-Mahdi (ajtf

point

Sheikh Muhammad bin Ibraheem bin Jafar al-Numani authored this important work entitled Kitab al-Ghayba following the Major Occultation of the Twelfth Imam. The work tried to prove the necessity of the Twelfth Imam's occultation by relating traditions on the authority of the Prophet and the Imams predicting its occurrence.

Dedication

As long as the powers of corruption, evil and deviation try the best to raise stumbling blocks to close the path of the mission with obstacles; therefore the Divine Will has determined the necessity of al-Hujjah,(۱) who will fix the truth and spread justice allover the world to achieve the aims of the prophets and the messengers of Allah and to realize the hopes of persecuted and oppressed people.

Yes! It is the long-sought hope. It is the expected Mahdi; the natural extract of all the

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۱- (It means proof or authority. It refers to Imam al-Mahdi (aj.

successive Divine Missions and the fruit of all the efforts of the prophets and their guardians. May our souls be the sacrifice for his coming!

This little work before the great blessing of Him is not but as evidence of belongingness. We pray Allah the Almighty to light our eyes with seeing him and to gift us with the great grace by virtue of him!

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Preface by the Verifier

About the Author

His Name

His full name is Abu(١) Abdullah Muhammad bin Ibraheem bin Ja'far al-Katib al-Nu'mani al-Baghdadi. He is known as Ibn Abu Zaynab.(٢)

His Offspring

An-Najashi said: "The vizier Abul Qassim al-Husayn bin Ali bin al-Husayn bin Ali bin Muhammad bin Yousuf al-Maghribi was the son of his (the author's) daughter Fatima."

Praising Him

An-Najashi said about him: "He is a sheikh (teacher) from among our companions. He is great in position, noble in rank, loyal in faith and he has narrated many traditions."

Al-Mahoozi said: "He is praiseworthy, lofty and one of the sheikhs, who give permission (who evidence others' knowledge or works)."

Kahhala said: "He is an interpreter, a good speaker and a good theologist."

His Travels

He traveled to Shiraz in ٣١٣ AH. Then he traveled to Baghdad. After that he traveled to Sham(٣) and taught in Tabariya in Jordan then he entered Damascus. At the end of his

age he traveled to Halab (in Syria), in which he narrated his book al-Ghayba (the Sacred Disappearance).(۴)

His Teachers (Sheikhs)

- Abul Abbas Ahmad bin Sa'eed bin Oqda al-Kufi, in Baghdad ۳۲۷AH.
- Abu Sulayman Ahmad bin Nasr bin Hawtha al-Bahili.
- Abu Ali Ahmad bin Muhammad bin Ya'qoob bin Ammar al-Kufi,

۱- Abu: means the father of, bin or ibn: means the son of, bint: means the daughter of.

۲- In some books it is mentioned as Ibn Zaynab. Refer to Rijal an-Najashi, Rijal ibn Dawood, Majma'ul Rijal, Manhajul Maqal, Jami'ul Ruwat, Muntahal Maqal, Kashful Hujub wel Astar, Mustadrakul Wassa'il, A'yan ash-Shia, ath-Tharee'a, Tanqeehul Maqal, Hadiyyatul Aarifeen, Qamoos ar-Rijal and Mu'jam Rijalul Hadith.

۳- Nowadays Damascus. But then, Sham encompassed the present Syria, Jordan, Lebanon and Palestine.

۴- The disappearance of Imam al-Mahdi; in Islamic eschatology, Imam al-Mahdi (aj) is the expected deliverer who will fill the Earth with justice and equity, restore true religion, and usher in a short golden age lasting some years before the end of the world.

.in Baghdad ٣٢٧AH

- .Abul Qassim al-Husayn bin Muhammad al-Bawari
- .Salama bin Muhammad bin Isma'eel al-Arzaniy in Baghdad
- .Abul Harith Abdullah bin Abdul Melik bin Sahl at-Tabarani, in Tabariya
- .Abdul Aziz bin Abdullah bin Younus al-Mossiliy
- .Abdul Wahid bin Abdullah bin Younus al-Mossiliy
- .Ali bin Ahmad al-Bandaneeji
- .Ali bin al-Husayn al-Mass'oodi, apparently in Qum
- .Muhammad bin al-Husayn bin Muhammad bin Jumhoor al-Ammiy
- .Muhammad bin Abdullah bin Ja'far al-Himyari
- .Muhammad bin Abdullah bin al-Mo'ammar at-Tabarani, in Tabariya ٣٣٣AH
- .Muhammad bin Uthman bin Allan ad-Duhni al-Baghdadi, in Damascus
- Abu Ali Muhammad bin Hammam bin Suhayl bin Bayzan al-Katib al-Iskafi, in .Baghdad ٣٢٧AH
- Muhammad bin Ya'qoob bin Iss'haq al-Kulayni, from whom he took the most of his .knowledge and for whom he worked as clerk
- Abul Qassim Musa bin Muhammad al-Ash'ari al-Qummi-the son of Sa'd bin .Abdullah's daughter-in Shiraz ٣١٣Ah

His Students

An-Najashi said: "I have seen Abul Husayn Muhammad bin Ali ash-Shuja'iy the clerk learning the book al-Ghayba written by Muhammad bin Ibraheem an-Nu'mani in Mashhadul Ateeqa. He recommended his son Abu Abdullah al-Husayn to give me this

".book and the rest of his books. The copy of the book, which he read, is now with me

His Works

At-Tassalli; about the punishment of Allah that afflicted those, who participated in killing Imam Husayn (as), in this life.

At-Tafseer; one tradition narrated from Imam Ali (as), in which he has classified the Qur'an into sixty kinds and has given each kind a certain example.

- Jami'ul Akhbar.
- Ar-Radd ala (answering) al-Isma'eeliyya.(1)
- (this book) Al-Ghayba.
- Al-Fara'idh.(2)
- Nathrul La'ali'; about the Hadith.

His Death

He died

١- Ath-Tharee'a, vol.١٠ p.١٨٣.
٢- Ibid. vol.١٦ p.١٤٧.

.in Damascus about ٣٦٠Ah/٩٧١AD

About the Book

point

It is a valuable work, whose author has limited it to the expected Imam al-Mahdi (may Allah hasten his coming.) The author begins the book with some prophetic traditions .(confirming the imamate of al-Mahdi (aj

Then he mentions the traditions showing that Allah doesn't leave the world without a "Hujjah". After that he mentions traditions talking about the disappearance of Imam al-Mahdi, his aspects, biography, rule, charismata and virtues and he mentions the signs that precede the appearance of Imam al-Mahdi (aj) besides other subjects .concerning him

Sheikh al-Mufeed, after mentioning the traditions that confirm the imamate of al-Mahdi, says: "The traditions on that are numerous. The scholars of Hadith have written them down and classified them in their books. Among those, who have mentioned them with full details and explanation, is Abu Abdullah Muhammad bin (Ibraheem an-Nu'mani in his book al-Ghayba..."(١

.The author has finished the book in Thil-Hijja ٣٤٢AH

Sheikh Agha Buzurg at-Tehrani in his book "ath-Tharee'a" says: "It appears, according to some references, that the book was called or known as Mala' al-Ayba (fee Tool al-Ghayba."(٢

What Has Been Said About The Book

".Al-Hurr al-Aamily said: "It is good and sufficient

".Al-Mahoozi said: "It has many benefits and unheard traditions

Some Of Its Editions

.Tehran, ١٣١٨AH

.Tabriz, ۱۳۸۲AH., as-Sabiri Library

.Beirut, ۱۴۰۳AH., al-A'lami Publications

.Tehran, ۱۳۹۶Ah., verified by Ali Akbar al-Ghifari, as-Sadooq Library

The Editions On Which Verification Depended

.The edition of Beirut, ۱۴۰۳Ah. It has many mistakes

The edition of Tehran, ۱۳۹۷AH., verified by Ali Akbar al-Ghifari (may Allah reward him with good). We depended on this edition so much that it was compared with some handwritten copies as the verifier himself

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.Al-Irshad, vol.۲ p.۳۵۰ -۱

vol.۱۶ p.۷۹ and vol.۲۲ p.۱۸۳. So was mentioned by Prof. Abdul Jabbar ar-Rifa'iy in his -۲
.Mo'jam vol.۹ p.۲۱۷,۲۶۱

.mentioned

:The handwritten copies are the following

a. The complete handwritten copy kept in the Melik Library in Tehran no.۳۶۱۷. It has been written in ۲۲۶ pages. Each page is ۱۰x۱۵ cm. with ۶۱ lines. It has been written by .Muhammad Mo'min al-Gulbaygani. He has finished writing it on ۲۱ Ramadan ۱۰۷۷AH

Another copy with no.۲۶۷۱ kept in the Melik Library in Tehran too. It lacks a page in the beginning, a page in the middle and a page in the end. It is a very precious old copy. It has been written in ۳۱۲ pages. Each page is ۱۴x۲۱ cm. with ۱۵ lines. It seemed that it .had been written before the tenth century of hijra or about it

b. A printed copy compared with the copy kept in Imam Redha Library in Mashhad .having the number ۱۸۷ and had been written in ۵۷۷AH

Some chapters of the book have been compared with the copy kept in the library of Tehran University having the number ۵۷۸. It is a precious copy in ۵۷ pages. Each page is ۱۰x۲۵ cm. with ۳۲ lines. It has annotations, which means that it has been compared with other copies. It has the handwriting of Mirza Husayn an-Noori- the author of .Mustadrak al-Wassa'il-that he has written it for himself in ۱۲۹۸AH

The Method Of Verification

We compared the two printed copies with each other and we found as possible as we could that there was a perfectly fabricated text. We referred to the important differences between the handwritten or the printed copies. As for

:our other action, it was as the following

.Correcting the Qur'anic verses according to the Holy Qur'an .١

.Referring the prophetic traditions to the reliable books of Hadith .٢

Checking the names of the narrators according to the books of Rijal(١) and .٣
.mentioning biographies of some of them when necessary

.Explaining some of vague linguistic expressions .٤

Finally we thank Allah that He has made us succeed in verifying this book and we pray
(Him to assist us in verifying much more of the traditions of Ahlul Bayt (as).(٢)

Faris Hassoon Kareem

.Holy Qum ١-١١-١٤٢١AH

On the anniversary of the birth of the daughter of Ahlul Bayt Fatima al-Ma'ssooma
((sa

The Author's Introduction

In the name of Allah, the Beneficent, the Merciful

Sheikh Abul Faraj Muhammad bin Ali bin Ya'qoob bin Abu Qurra al-Qanani (may Allah have mercy upon him) narrated from Abul Husayn Muhammad bin Ali al-Bajali the :clerk that Abu Abdullah Muhammad bin Ibraheem an-Nu'mani had said

Praise be to Allah, the Lord of the worlds, Who guides whomsoever He wills to the right path, Who deserves gratefulness from His people in return for deriving them out of nonexistence into existence, forming them into the best of images, granting them :with innumerable blessings apparent and hidden as he has said

وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

(And if you count Allah's favors, you will not be able to number them."(٣)"

He has guided them to know His Divinity and to acknowledge His Oneness with pure minds, excellent wisdom, perfect creation, pure

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۱- The science of “Rijal: men” means to prove that the narrators of a certain tradition are reliable or not.

۲- as) Ahlul Bayt means the Prophet's progeny).

۳- Qur'an, ۱۴:۳۴.

nature, good tincture, marvelous signs and clear proofs. Then He sent for them the best of His people as prophets supported with the Holy Spirit armed with evidences; preaching, warning, guiding, reminding, informing with knowledge, defeating the oppressors with the divine signs and astonishing the intelligent with miracles. He preferred them to the rest of His people with the high excellences He granted them with, let them know His unseen and gifted them with some of His power as He said:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

The Knower of the unseen! so He does not reveal His secrets to any except to him" whom He chooses as a messenger; for surely He makes a guard to march before him and after him."(١)

To glorify them and to raise their positions highly so that people would have no excuse before Allah after sending His messengers and that the proofs of Allah would be perfect before His people.

Praise be to Allah when He bestowed upon us His sending Muhammad; the last of His messengers, the most beloved one to Him, the most glorious prophet near Him and the closest one to him. He gifted him with all what He had gifted the other prophets and added to him doubles than what He had given them. He put him in the high position to prefer him to the all. He made him imam for them when he led them in offering the

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١- Qur'an, ٧٢:٢٦-٢٧.

prayer in the Heaven. He made him the most honorable among the all and granted him alone with intercession from among the all. He raised him to the highest Heaven until He talked with him near His Throne when he passed the positions of the close angels and the standings of the Archangels.

He revealed to him a Book surpassing all the previous Books and including all the knowledge they had as He said:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

"We have revealed the Book to you explaining clearly everything."(١) (We have revealed the Book to you explaining clearly everything.)

He did not neglect a bit.

Allah the Almighty has guided us by Muhammad (as) from deviation and obscurity and saved us from ignorance and perishment. He has sufficed us with Muhammad (as), the holy Book and the perfect religion and guided us to the guardianship of the pure guiding imams to be safe from personal opinions and interpretations (due to fancies) and He has guided us by Muhammad and the imams of his progeny to the right path.

Blessing and peace be upon Muhammad and his brother Amirul Mo'mineen(٢) (Imam Ali), his next in virtue, his supporter in distresses and ordeals, the sword of Allah against the unbelievers and His open hand with beneficence and justice.

It was Ali, who followed his brother's path in any case, who turned with the truth wherever it turned, the keeper of his brother's (Muhammad's) knowledge, the depositee of his

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١- Qur'an, ١٦:٨٩.

٢- Amirul Mo'mineen: the commander of the believers.

.secrets

Blessing and peace be upon the pure imams; the means of mercy, the object of blessing, the full moons in darkness, the light for people, the oceans of knowledge and the gate of peace, which Allah had asked His people to enter from and warned them :not to deviate from when He said

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

O you who believe! Enter into submission one and all and do not follow the footsteps“ (of Shaitan; surely he is your open enemy.”(١

:Then

We found that some of the groups ascribed to Shiism, who believed in the imamate, which Allah had made as mercy of His right religion, adopted different opinions and ramified thoughts, became indifferent to the obligations of Allah, hastened towards the prohibitions and they all, except a few, doubted the imam of their time, the guardian of their affairs and the proof, which Allah had chosen according to His :exalted knowledge as he said

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

Thy Lord does create and choose as He pleases: no choice have they (in the“ (matter)”(٢

the matter of their ordeal during the absence of the expected Imam, of which the... Prophet (S) had informed and Imam Ali (as) had mentioned and warned of its sedition in his traditions and speeches. The scholars narrated from the infallible imams, one after the other, the traditions talking about this matter and confirming it and

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١- Qur'an, ٢:٢٠٨.

٢- Qur'an, ٢٨:٦٨.

that Allah would try His people by it. The doubt about it was still inside their hearts as Imam Ali (as) showed in his saying to Kumayl bin Ziyad:

... أو مُنقاداً لأهلِ الحَقّ لا بَصيرَةَ لهُ، يَنقَدحُ الشَّكُّ فی قَلبِه لأوَّلِ عارِضٍ من شُبهَةٍ – حتیّ أدّاهُم ذلکَ إلی التّیهِ وَالحَیرَهِ والعَمی وَالضّلالَهِ، وَلم یَبقَ مِنهُم إلاّ القَلیلُ النُّزرُ الّذین ثَبتوا عَلی دِین اللهِ، وتَمسّکوا بحَبلِ الله، ولم یحِیدوا عَن صِراطِ الله المُستَقیم.

"... or is led towards the people of truth unthinkingly, doubt comes into his heart since the first suspicion he faces, and that leads them to stray, confusion, obscurity and deviation. None of them will remain (on the right path) except a very few, who maintains on the religion of Allah, holds fast by the (rope) of Allah and do not deviate from the right path of Allah..."

This few was the group that would keep to the truth, that would not be shaken by wind, nor be affected by seditions, nor be cheated by the shine of mirage and would not have come into the religion of Allah imitating some people so that they would give up when those people gave up!

Imam Abu Abdullah Ja'far bin Muhammad as-Sadiq(١) (as) said:

مَن دَخلَ فی هذا الدّینِ بالرّجال أخْرجَهُ مِنه الرّجالُ کما أدخَلوهُ فِیه. وَمَن دخَل فِیه بالکِتابِ وَالسُّنّهِ زالَت الجِبالُ قَبلَ أنْ یَزولَ.

"He, who comes into this religion imitating the men, will be taken out from it by those men, who has taken him in, and he, who comes to it

---

١- He is the sixth imam of the Shia.

(by the Book and the Sunna, mountains vanish before he gives up (his religion)."[١]

By Allah, no one goes astray, becomes confused, is seduced and deviates from the truth to cling to one of the deviant sects except if he does not pay any attention to knowledge, research and analysis. These people are the wretched, who never care for knowledge nor attempt to get it from its pure sources and if they narrate some of that knowledge without perceiving it, they will be as those, who do not narrate.

Imam Ja'far bin Muhammad as-Sadiq (as) said:

إعرِفوا مَنازلَ شِيعتِنا عندَنا عَلى قَدرِ رِوايَتِهم عنّا وفَهْمِهِم مِنّا.

"You know the positions of our followers near us according to the traditions they narrate from us and according to what extent they perceive from us."[٢]

Narrating a tradition requires perceiving it. One tradition you perceive is better than a thousand you narrate (without perceiving).

Most of those, who joined the different sects, were as the following:

Some joined them without thinking or being aware and when they faced a bit of doubt they went astray.

Some looked forward to this worldly life and its transient pleasures. When they were seduced by the seducers and the worldly-minded people, they gave up their faith and followed the deception of the devils, whom Allah had described in his Book when saying:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ

"...the Shaitans from among men and jinn, some of them...

١- Biharul Anwar, vol. ٢ p.١٠٥, Awalim al-Uloom, vol. ٣ p.٤٠٠.

۲- Biharul Anwar, vol. ۲ p.۱۴۸, Awalim al-Uloom, vol. ۳ p.۴۶۴.

(suggesting to others varnished falsehood to deceive (them)."(١)

He, who is deceived by the Satan, is like (those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to (it he finds it to be naught).(٢)

Some adopted this matter hypocritically looking forward to authority without believing in the truth nor being loyal to it and then Allah deprived them of their ease, changed their conditions and promised to reward them (on the Day of Resurrection) with the worst of punishment.

Some adopted it with weak faith and weak soul, so when the try (the disappearance of Imam al-Mahdi), of which the infallible imams (as) had informed some hundreds of years ago, occurred, they became confused and did not know what to do. Allah said:

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَاتٍ لَا يُبْصِرُونَ

"Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not (see."(٣)

And He said:

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"Whenever it shines on them they walk in it, and when it becomes dark to them they stand still."(٤)

We found many traditions narrated by the infallible imams talking about those, whom Allah had granted with acumen that

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١- Qur'an, ٦:١١٢.

٢- Qur'an, ٢٤:٣٩.

۳- Qur'an, ۲:۱۷.

۴- Qur'an, ۲:۲۰.

led them to the truth, which was vague for the others, got them to the right path during that confusion and took them out of doubt to certainty.

I looked forward to be close to Allah by collecting the traditions narrated by the infallible imams of the Prophet's progeny (as) talking about the disappearance of Imam al-Mahdi to show the truth, which had been confirmed by all of the Prophet's progeny and which had been neglected by those, who had been deprived of knowledge and guidance.

If he, whom Allah has granted with acumen, illuminated his heart, gifted with good genius and ability of distinguishing, ponders on the traditions of the imams (as) mentioned in this book one by one and thinks deeply over them, he will be certain that Allah has confirmed the sayings of the infallible imams (as) (about the disappearance —al-Ghayba) age after age, has bound the Shia to believe in it and to keep to it an has strengthened the certainty in their hearts about the validity of what they have narrated from their imams.

The imams (as) had warned their Shia to be affected by the fancies and to be deviated by the seditions. They had cleared for their followers that Allah would try His people with seditions when the disappearance would occur and would try them with its long period. Allah said:

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ۚ وَلَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ ۙ وَلَٰكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ

بَيِّنَهٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَهٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

that he who would perish might perish by clear proof, and he who would live might…“ (live by clear proof.”(۱)

Muhammad bin Hammam narrated a tradition from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Suma’a from Ahmad bin al-Hasan al-Maythami from one of Imam as-Sadiq’s companions that Imam as-Sadiq had said:

نَزَلتْ هذِهِ الآيَهُ الّتى فى سورَهِ الحَديدِ

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

فى أهل زمان الغيبه. ثمَّ قال عزَّ وجَلَّ:

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

وقال: إنّما الأمَدُ أمَدُ الغَيبَهِ.

This Qur’anic verse “…and that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors”(۲) has been revealed about the people of the time of al-Ghayba.

Then Allah has said: “Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand.”(۳) The time is the time of al-Ghayba.

Allah has meant: O nation of Muhammad, or O people of Shia, do not be like those people, who were given the Book but the time became prolonged to them! The interpretation of this verse shows that it concerns the people of the time of al-Ghayba and not the other times. Allah

١- Qur'an, ٨:٤٢.

٢- Qur'an, ٥٧:١٦.

٣- Qur'an,٥٧:١٧.

has prohibited the Shia from doubting His Hujjah (Imam al-Mahdi) or thinking that Allah may leave the world without a Hujjah for a while as Imam Ali has showed through his saying to Kumayl bin Ziyad:

لا تخْلو الأرضُ مِن حُجَّةٍ للهِ إمّا ظاهِرٍ مَعْلومٍ أو خَائفٍ مَغمورٍ لِئَلّا تَبطُلَ حُجَجُ اللهِ وَبيِّناتُهُ.

"The earth does never remain without a Hujjah; either apparent and known or afraid and unknown lest Your proofs and signs will be invalid."

He warned the people of suspecting and doubting in order that the time would not become prolonged to them and then their hearts would become hard. Do you not see that Allah has said:

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

"Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand."(١)

It means that Allah gives life to the Earth with the justice of al-Hujjah (Imam al-Mahdi) after its death because of the injustice of the deviant oppressors."(٢)

Interpreting each verse confirms the other and the sayings of the imams (as) are definitely true when talking about the sedition that will occur and that some of the Shia will apostatize and separate after being tried and tested through seditions and ordeals.

Here we mention a tradition or two lest someone denies the existence of such different sects, which goes after fancies and pleasures of this worldly life.

Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi, who was trusted, reliable and certain

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١- Qur'an, ٥٧:١٧.

٢ - Ta'weel al-Aayat, vol.٢ p.٦٦٢, Ithbat al-Hudat, vol.٣ p.٥٣, Tafseer al-Burhan, vol.٤

.p.٢٩١, al-Mahajja, p.٢١٩-٢٢٠

about the ones he narrated from, narrated from Ali bin al-Hasan al-Taymaly from his brothers Ahmad and Muhammad from their father from Tha'laba bin Maymoon from Abu Kahmas from Imran bin Maytham from Malik bin Dhamra that Amirul Mo'mineen (Imam Ali) had said to his Shia:

كُونوا فی النّاسِ کالنّحلِ فی الطّیر؛ لَیسَ شَیءٌ مِن الطّیر إلاّ وهُو یَستَضعِفُها، وَلو یَعلمُ ما فی أجوافِها لم یفعَل بها کما یَفعلُ. خالِطوا النّاسَ بِأبدانِکُم وزایِلوهُم بِقلوبِکُم وأعمالِکُم، فإنَّ لِکُلّ امرئٍ ما اکتَسَب، وهُو یومَ القِیامَهِ مَع مَن أحَبَّ. أمَا إنّکُم لنْ ترَوا ما تحِبّونَ وما تأمَلونَ یا مَعشَر الشّیعهِ حَتیّ یتْفِل بَعضُکُم فی وُجوهِ بَعضٍ، وحَتیّ یُسمّی بَعضُکُم بَعضاً کذّابینَ وَحَتیّ لا یَبقی مِنکُم عَلی هذا الأمْر إلاّ کالکُحلِ فی العَینِ وَالمِلحِ فی الطّعامِ، وهوَ أقَلُّ الزّاد.

Be among the people like the bees among the birds. All the birds deem them weak" but if they know what there is in their interiors, they will not treat them so. Mix with people with your bodies and be away from them with your hearts and doings because every one (on the day of Resurrection) will be rewarded according to his doings and will be gathered with the ones, whom he loves. O people of Shia, you will not see whom you love and what you hope until you spit at the face of each other, until you call each other as liars and until no one of you will keep on this matter (the true faith in the reappearance of Imam al-Mahdi) except like the

(kohl in an eye or like the salt in food and what little it is!"[١]

I give you an example. A man had some wheat. He winnowed, sifted, purified, put it in a store and closed the door until some period. Then he opened the door. He found that some of the wheat was worm-eaten. He took out the wheat, winnowed, sifted, purified, put it in the store and closed the door. After sometime he opened the store and found that some of the wheat was worm-eaten. He took it out, winnowed, sifted, purified, put it in the store and closed the door. He repeated that many times until nothing remained from the wheat except a very little, which would not be harmed by the worms. So are you! You will be tried and tested by the seditions until a very few of (you will remain, who will not be affected by the seditions."[٢]

:It was mentioned that Imam as-Sadiq (as) had said

وَاللهِ لَتُمَحَّصُنَّ! وَاللهِ لَتَطَيَّرُنَّ يميناً وَشمالاً حَتىّ لا يَبقى مِنكُم إلّا كُلّ امْرِئٍ أخَذَ اللهُ مِيثاقَهُ وَكَتبَ الإيمانَ فى قَلبِهِ وَأيّدهُ بِروحٍ منه.

By Allah, you will be tested. By Allah, you will be flown right and left until no one of you" will remain except he, whom Allah has promised, fixed faith into his heart and assisted ".with a power of His

:In another tradition narrated from them (the infallible imams) it was said

...حَتىّ لا يَبقَى مِنكُم عَلى هذا الأمرِ إلّا الأندَرُ فالأندَرُ.

until no one of you will keep on this..."

١- Biharul Anwar, vol.٢ p.٧٩, Awalim al-Uloom, vol.٣ p.٣٠٤.

٢- Biharul Anwar, vol.٥٢ p.١١٥.

matter except the fewer and the fewest.”(١)

These people, who keep on the faith and cling to the truth, have been ordered to be patient during the absence of the Hujjah.

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi al-Abbasi from Haroon bin Muslim from al-Qassim bin Orwa from Burayd bin Mo’awiya al-Ijli that Imam Muhammad al-Baqir(٢) (as) had said when interpreting the Qur’anic verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe! Be patient and excel in patience and remain steadfast, and be“ careful of (your duty to) Allah, that you may be successful(٣)”

إصْبِروا عَلى أداءِ الفَرائِضِ وَصابِروا عَدُوّكم وَرابِطوا إمامَكُم المُنتَظَرَ.

Be patient in offering the obligations, be patient before your enemy and station yourselves in waiting for your expected imam!(٤)

It is this few people, whom Imam Ali (as) has addressed when saying:

لا تَسْتَوحِشوا فى طَريقِ الهُدى لِقِلّتِها.

Do not feel desolate in the way of guidance when there are very few people walking“ in it.”

Abul Abbas Ahmad bin Muhammad bin Sa’eed bin Oqda al-Kufi narrated from Abu Abdullah Ja’far bin Abdullah al-Muhammadi from his book in Muharram ٢٦٨AH. He said that Yazeed bin Iss’haq al-Arhabi had told them from Mukhawwal from Furat bin Ahnaf that al-Asbugh bin Nabata had said: I heard Amirul Mo’mineen from above the minbar of Kufa saying:

أيّها النّاسُ! أنا أنفُ الإيمَانِ، أنا أنْفُ الهُدى وَعَيناهُ. أيّها النّاسُ! لا تَستَوحِشوا فى طَريقِ الهُدى لِقِلّهِ مَن يسلُكُه. إنّ النّاسَ اجتَمعوا على مائِدهٍ قَليلٍ شَبعُها كَثيرٍ جوعُها، وَاللهُ المُستعانُ، وإنمّا يجمَعُ النّاسَ الرّضا

۱- Biharul Anwar, vol.۵۲ p.۱۱۵.

۲- He is the fifth imam of the Shia.

۳- Qur'an, ۳:۲۰۰.

۴- Biharul Anwar, vol.۲۴ p.۲۱۹.

والغضبُ. أيّها الناسُ! إنمّا عَقرَ ناقَهَ صالحٍ واحِدٌ فأصابهُمُ اللّه بعذابِه بِالرّضا لِفعلهِ. وآيَهُ ذلِك قَولُه عزّ وَجَلّ:

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا

وَلَا يَخَافُ عُقْبَاهَا

ألاَ وَمَن سُئِلَ عَن قاتِلmuى فزَعمَ أنّه مؤمِنٌ فقَد قَتلَنى. أيّها النّاسُ! مَن سَلكَ الطّريق وَردَ الماءَ، ومَن حادَ عَنه وقَعَ فى التّيه.

O people, I am the nose of faith. I am the nose and the eyes of guidance. O people, do not feel desolate in the way of guidance when there are very few people walking in it. People have gathered at a table, whose satiety is little and whose hunger is much. Allah is the helper! That, which gathers people, is either contentment or anger.

O people, who killed the she-camel of Prophet Salih was one person but Allah afflicted all the people with torment because they became pleased with that person's doing. Allah said: "But they called their companion, so he took (the sword) and slew (her). How (great) was then My punishment and My warning."(١) And He said: "...and (they) slaughtered her, therefore their Lord crushed them for their sin and leveled them (with the ground) and He fears not its consequence."(٢) He, who is asked about my killer and alleged that he (the killer) is faithful, (as if he) has killed me.

O people, he, who walks in the (right) way, will get to the water (source) and he, who deviates from it, will get lost.

Then he descended from the minbar".

The same was narrated by Muhammad

١- Qur'an, ٥٤:٢٩-٣٠.

٢- Qur'an, ٩١:١٤-١٥.

bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor from Ahmad bin Noah from ibn Olaym from somebody from Furat bin Ahnaf.(١)

In the saying of Imam Ali (as) "He, who walks in the (right) way, will get to the water (source) and he, who deviates from it, will get lost" there is a clear meaning and a sufficient evidence leading to keeping to the path of the infallible imams (as) and a warning of getting lost when deviating from their path or straying left or right and listening to the raving of the fabricators, whose sayings are like scattered dust or vanishing mirage as Allah says:

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

"Do men think that they will be left alone on saying, We believe, and not be tried. And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars."(٢)

Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Abu Muhammad al-Ghifari from Imam as-Sadiq from his fathers (as) that the Prophet (S) had said:

إيّاكُم وجِدالَ كُلّ مَفتونٍ فإنّهُ ملقّن حُجتّهُ إلى انقِضاءِ مُدّتِه، فإذا انقَضَت مُدّتُهُ ألهَبَتهُ خَطيئَتُه وأحْرقَتهُ.

"Beware of arguing with any infatuated one because he is prompted (by the Satan) to a certain period and when his period passes, his sin will burn him."(٣)

I have collected in

١- Biharul Anwar, vol.٧٠ p.١٠٨, vol.١٠٠ p.٩٥.

٢- Qur'an, ٢٩:٢-٣.

٣- Biharul Anwar, vol.٢ p.١٣١,١٣٥, vol.٧١ p.٢٨٩, Awalim al-Uloom, vol. ٣ p.٤٣٥.

this book the traditions narrated by the liable narrators from Imam Ali and the other pure imams (peace be upon them all) talking about al-Ghayba (the disappearance of Imam al-Mahdi) and other subjects. I may have not mentioned all the traditions talking about the subject and what people have of such traditions is much more than what I have mentioned in this book.

I divided the book into chapters beginning with talking about keeping the secret of the Prophet's progeny, imitating their manners and keeping secret what they had been ordered to keep secret from the enemies of the religion and from their enemies and opponents of the different sects of heretics, suspectors and Mu'tazilites,(١) who denied the virtue of Imam Ali (as) and permitted to prefer the ma'moom(٢) to the imam and the imperfect one to the perfect one. By doing that they opposed Allah where He said:

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِى إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَنْ يَهْدِى إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّى إِلَّا أَنْ يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Is He then Who guides to the truth more worthy to be followed, or he who himself" does not go aright unless he is guided? What then is the matter with you; how do you judge."(٣)

They were conceited of their own opinions and blind hearts as Allah said:

أَفَلَمْ يَسِيرُوا فِى الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِنْ تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ

For surely"

١- The followers of an Islamic school of speculative theology that flourished in Basra and Baghdad (٨th–١٠th centuries AD).

٢- Ma'moom is one, who offers prayer behind an imam or is led by the imam in other affairs.

٣- Qur'an, ١٠:٣٥.

(it is not the eyes that are blind, but blind are the hearts which are in the breasts."(١

:Also, He said

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Say: Shall We inform you of the greatest losers in (their) deeds? (These are) they" whose labor is lost in this world's life and they think that they are well versed in skill of (the work of hands."(٢

They denied the virtues and the imamate of the infallible imams (as) after Allah had :bound them with the clear proof when saying

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

(And hold fast by the covenant of Allah all together and be not disunited."(٣"

And after the Prophet (S) had confirmed that his progeny were the guides and the ship of safety and that they were one of the two weighty things he had left for us to keep :to them when saying

إنيّ مُخلّفٌ فيكم الثّقَلينِ كتابَ اللهِ وعِترتى أهلَ بيتى: حَبلٌ ممدودٌ بَينَكم وبَين اللهِ، طَرفٌ بِيدِ الله وَطرفٌ بأيدِيكُم. ما إنْ تمَسّكتُم به لَن تضِلّوا.

I have left to you the two weighty things; the Book of Allah and my progeny. They are" (as) an extended rope between you and Allah. One end of it is in the hand of Allah and the other is in your hands. If you keep to them

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١- Qur'an, ٢٢:٤٦.

٢- Qur'an, ١٨:١٠٣-١٠٤.

٣- Qur'an, ٣:١٠٣.

”.the Qur'an and the progeny), you will never go astray at all)

But when they became indifferent and preferred blindness to guidance, Allah :rewarded them with disgrace. Allah said

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ

And as to Thamood, We showed them the right way, but they chose error above“ (guidance.”(١

:And He said

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۚ أَفَلَا تَذَكَّرُونَ

Have you then considered him who takes his low desire for his god, and Allah has“ (made him err having knowledge.”(٢

They opposed the truth intendedly and kept on doing wrongs and became pleased with that; therefore Allah afflicted them with torment “Surely Allah does not do any (injustice to men, but men are unjust to themselves.”(٣

They themselves were the opponent of the true Shia, who loved the pure and truthful progeny of the Prophet (S), and they themselves denied what the reliable believers narrated from the Prophet’s progeny. They criticized the infallible Prophet’s progeny and spread their opponents’ traditions. They made their fancies, idiotic minds and :deviant opinions as their imams whereas Allah had said

وَلَقَدِ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ

(And certainly We chose them, having knowledge, above the nations.”(٤“

Then we talked about the “rope” of Allah that He ordered us to keep to and not to :separate when He said

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

۱- Qur'an, ۴۱:۱۷.

۲- Qur'an, ۴۵:۲۳.

۳- Qur'an, ۱۰:۴۴.

۴- Qur'an, ۴۴:۳۲.

وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

".And hold fast by the covenant of Allah all together and be not disunited"

And we mentioned the traditions evidencing this matter. Then we discussed the matter of imamate by mentioning the traditions confirming that it had been determined by Allah. Allah said:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۗ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

"And your Lord creates and chooses whom He pleases; to choose is not theirs."(1)

So imamate was a covenant by Allah and a deposit that an imam was to deliver to the next imam.

Then we mentioned the traditions confirming that the imams were twelve and the evidences on that were derived from the holy Qur'an, the Torah and the Bible. Then we mentioned the news talking about those, who pretended that they were imams but they were not and that every banner raised before the banner of Imam al-Mahdi (aj), would be of a tyrant.

Then we specified individual chapters with various subjects concerning different sides of the matter of the Expected Imam evidenced by Qur'anic verses and true prophetic traditions.

We pray Allah the Almighty to bless the best choice of His creation, the purest of His people, His perfect covenant, the firmest handle, which shall not break off; Muhammad and his pure progeny. We pray Him to assist us in keeping to the truth in this life and in the afterlife, to make our life, death and resurrection on His

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۱- Qur'an, ۲۸:۶۸.

pure religion and on the loyalty to the choice, whom He has favored with the highest of excellences, whom He has made as mediators between Him and His people and whom He has made the argument over the humanity, to make us succeed in submitting to them by doing what they have ordered to do and refraining from what they have prohibited to do and not to make us among those, who doubt anything of .their sayings or suspect their truthfulness

We pray to Allah to make us among the assistants of His religion, who fight with His guardian against His enemy in order to be with the pure choice; the Prophet and his progeny (peace be upon them), and not to separate between them and us in the twinkle of an eye, no more no less…He is the Most Generous, the Most Compassionate.We pray to Allah to make us among the assistants of His religion, who fight with His guardian against His enemy in order to be with the pure choice; the Prophet and his progeny (peace be upon them), and not to separate between them and us in the twinkle of an eye, no more no less…He is the Most Generous, the Most Compassionate.We pray to Allah to make us among the assistants of His religion, who fight with His guardian against His enemy in order to be with the pure choice; the Prophet and his progeny (peace be upon them), and not to separate between them and

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Chapter ۱: Preserving the secret of the Prophet's Family

۱ – أخبرنا أبو العباس أحمد بن محمد بن سعيد ابن عقده الكوفى قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال حدثنا عبيس بن هشام الناشرى، قال: حدثنا عبدالله بن جبله، عن سلام بن أبى عمره، عن معروف بن خربوذ، عن أبى الطفيل

عامر بن وائله قال: قال أمير المؤمنين:

أتحِبّونَ أن يُكذَّبَ اللهُ وَرسُولُه؟ حَدّثوا النّاسَ بما يَعرِفون، وأمْسِكوا عمّا يُنكِرونَ.

(١) Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham an-Nashiri from Abdullah bin Jibilla from Salam bin Abu Omayra from Ma'roof bin Kharrabooth from Abut-Tufayl Aamir bin Wathila that Amirul Mo'mineen (as) had said:

"Do you like Allah and His messenger to be considered as liars? Talk to people with what they know and do not tell them what they deny."(١)

٢ – وحدثنى أبو القاسم الحسين بن محمد الباورى قال: حدثنا يوسف بن يعقوب المقرئ السقطى بواسط، قال: حدثنى خلف البزار، عن يزيد بن هارون، عن حميد الطويل قال: سمعت أنس بن مالك قال: سمعت رسول الله يقول:

لا تحَدّثوا النّاسَ بما لا يَعرِفونَ، أتحِبُّونَ أنْ يُكَذَّبَ اللهُ وَرَسولُهُ؟

(٢) Abul Qassim al-Husayn bin Muhammad al-Bawari narrated from Yousuf bin Ya'qoob al-Muqri' as-Saqti from Khalaf al-Bazzaz from Yazeed bin Haroon from Hameed at-Taweel that Anass bin Malik had said: "I heard the Prophet (S) saying:

"Do not tell people of what they do not know. Do you like Allah and His messenger to be considered as liars?"(٢)

٣ – وحدثنا أحمد بن محمد بن سعيد ابن عقده قال: حدثنا أحمد بن يوسف بن يعقوب الجعفى أبو الحسن قال: حدثنا إسماعيل بن مهران قال: حدثنا الحسن بن على بن أبى حمزه، عن عبد الأعلى بن أعين قال: قال لى أبو عبد الله جعفر بن محمد:

يا عَبدَ الأعلى، إنّ احتِمالَ أمْرِنا لَيسَ مَعرِفَتَه وَقبولَه.

١- Awalim al-Uloom, vol.٣ p.٣١٢.

٢- Awalim al-Uloom, vol.٣ p.٣١٢.

إنّ احتمـالَ أمرِنا هُو صَونُه وسِتْرُه عَمَّن لَيسَ مِن أهْلِه، فَأقْرِئهُم السّـلام وَرحمَةَ اللهِ - يَعنى الشّـيعَةَ - وقُل: قَال لَكم: رَحِمَ اللهُ عَبـداً استَجرَّ مودَّةَ النّاسِ إلى نفسِه وإلَينا بأنْ يُظهِرَ لهم ما يَعرفونَ ويكُفّ عَنهم ما يُنكِرون. (ثمّ قال) ما النّاصِب لنا حَربا بأشَدَّ مَؤونةً مِن النّاطق عَلينا بما نَكرَهُه.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Younus bin (٣) Ya'qoob al-Ju'fi Abul Hasan from Isma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza that Abdul A'la bin A'yun had said: "Abu Abdullah Ja'far bin Muhammad (Imam as-Sadiq) said to me:

O Abdul A'la, undertaking our matter(١) is not by knowing and accepting it. It is by" preserving and keeping it secret from those, who are not reliable. Deliver to them (the Shia) my greeting and tell them that he (Imam as-Sadiq) says to you: May Allah have mercy upon one, who brings himself and us people's love by showing them what they know and refrain from telling them what they deny. He, who makes war against us, is (not worse than one, who fabricates against us what we hate."(٢)

٤ - وحدثنا أحمد بن محمد بن سعيد، قال: حدثنا أبو عبد الله جعفر بن عبد الله من كتابه فى رجب سنه ثمان ومائتين قال: حدثنا الحسن بن على بن فضال قال: حدثنى صفوان بن يحيى، عن إسحاق بن عمار الصيرفى، عن عبد الأعلى بن أعين عن أبى عبد الله جعفر بن محمد أنه قال:

لَيسَ هذا الأمرُ مَعرِفتَهُ وَولايتَهُ فقَط حَتىّ تَستُرَه عمّن ليسَ

١- (It is the matter of the disappearance and the reappearance of Imam al-Mahdi (aj.

٢- Awalim al-Uloom, vol.٣ p.٣١٥.

مِن أهلِه، وبِحَسبِكم أن تقولوا ما قُلنا وتَصمِتوا عمّا صَمتْنا، فإنّكم إذا قُلتم ما نَقول وسَلّمتُم لنا فيما سَكَتنا عنهُ فقَد آمنتُم بمِثلِ ما آمنّا بهِ. قالَ اللهُ تعالى:

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

قالَ عليّ بن الحُسينِ: حدِّثوا النّاسَ بما يَعرفونَ، ولا تُحَمِّلوهُم ما لا يُطيقونَ فتُغرونهُم بنا.

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Ja'far bin Abdullah (٤) from al-Hasan bin Ali bin Fadhdhal from Safwan bin Yahya from Iss'haq bin Ammar as-Sayrafi from Abdul A'la that Imam Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) had said:

"Knowing this matter is not enough to prove your loyalty unless you keep it secret from those, who are not reliable. It suffices you to say what we have said and to be silent on what we have been silent on. If you tell of what we have said and submit to what we have kept silent, then you have believed in what we have believed in. Allah says: (And if they believe in the like of that which ye believe, then they are rightly guided).(١) Ali bin al-Husayn has said: "Tell people of what they know and do not burden them with that they cannot bear then you will lead them to avoid us."(٢)

٥ - وأخبرنا عبد الواحد بن عبد الله بن يونس الموصلي قال: حدثنا محمد بن جعفر القرشي قال: حدثني محمد بن الحسين بن أبي الخطاب قال: حدثنا محمد بن غياث عن

١- Qur'an, ٢:١٣٧.

٢- Awalim al-Uloom, vol.٣ p.٣١٥.

عبد الأعلى بن أعين قال: قال أبو عبد الله جعفر بن محمد:

إنَّ احتِمالَ أمرِنا ليسَ هو التّصديقَ بِهِ والقَبولَ له فقَط، إنّ مِن احتِمالِ أمرِنا سِترَهُ وصِيانَتَه عَن غيرِ أهلِه، فأقرِئْهُم السّلامَ ورَحمةَ اللهِ - يعنى الشيعه - وقُل لهُم: يَقولُ لكُم: رحِمَ اللهُ عَبداً اجتَرَّ مَودَّةَ النّاسِ إلَيَّ وإلى نَفسِه، يُحدّثُهم بما يعرِفون ويستُرُ عنهُم ما يُنكِرون. ثم قال لى: واللهِ ما النّاصِبُ لنا حَرباً أشَدُّ مَؤونَةً علَينا مِن النّاطقِ عَلينا بما نَكرَهُه - وذكر الحديث بطوله -.

(٥) Abdul Wahid bin Abdullah bin Younus al-Moossily narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Ghiyath from Abdul A'la that Imam as-Sadiq (as) had said to him:

"Undertaking our matter is not by believing and accepting it only. Undertaking our matter is by preserving and keeping it secret from those, who are not qualified for it. Deliver my greeting to them (the Shia) and tell them that he (Imam as-Sadiq) says to you: May Allah have mercy upon one, who brings me and himself people's love by telling them of what they know and concealing what they deny. By Allah, he, who makes war against us, is not more harmful to us than one, who accuses us of what we hate."(١)

٦ - وأخبرنا عبد الواحد بن عبد الله قال: أخبرنا أحمد بن محمد بن رباح الزهرى عن محمد بن العباس الحسنى عن الحسن بن على بن أبى حمزه البطائنى عن محمد الخزاز قال: قال أبو عبد الله:

مَن أذاعَ علينا حَديثنا هو بِمنزِلهِ مَن

١- Awalim al-Uloom, vol.٣ p.٣١٥.

جَحدنا حقَّنا.

(۶) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Muhammad bin al-Abbas al-Hasani from al-Hasan bin Ali bin Abu Hamza al-Bata'ini from Muhammad al-Kharraz that Abu Abdullah (Imam as-Sadiq) had said:

"He, who spreads our (secret) traditions, is like one, who denies our right."(۱)

۷ – وبهذا الإسناد، عن الحسن بن على بن أبى حمزه، عن الحسن بن السرى قال: قال أبو عبد الله:

إنىّ لأُحدّث الرجُلّ الحديثَ فينطَلقُ فيُحدّثُ به عَنى كما سمعَهُ فأَستَحلُّ به لَعنَهُ والبراءَهَ منه.

(۷) The same previous series of narrators from al-Hasan bin Ali bin Abu Hamza from al-Hasan as-Sariy that Abu Abdullah as-Sadiq (as) had said:

"When I tell someone a tradition and he spreads it as he hears it from me, he will deserve to be cursed and repudiated."(۲)

He meant that if that someone would spread the tradition among those who were not reliable or qualified. Imam as-Sadiq's saying showed that he wanted some of the traditions to be kept secret and not to be spread.

۸ – وبه عن الحسن بن على بن أبى حمزه، عن القاسم الصيرفى، ابن مسكان قال: سمعت أبا عبد الله يقول:

قومٌ يزعُمون إنىّ إمامُهم. واللهِ ما أنا لهم بإمامٍ! لَعنهُمُ اللهُ كلَّما سَترتُ سِتراً هَتكوهُ. أقولُ كذا وكذا، فَيقولونَ إنمّا يعنى كذا وكذا. إنمّا أنا إمامُ مَن أطاعَنى.

(۸) The previous series of narrators from al-Hasan bin Ali bin Abu Hamza from al-Qassim as-Sayrafi that ibn Miskan had said: I heard Abu Abdullah as-Sadiq (as) saying:

Some people pretend that I am their imam. By

۱- Awalim al-Uloom, vol.۳ p.۳۱۵.

۲- Awalim al-Uloom, vol.۳ p.۳۱۵.

Allah, I am not their imam. May Allah curse them. Whenever I put a curtain they tore it! I say so and so and they say: he means so and so. Definitely I am the imam of whoever obeys me."(١)

٩ – وبه عن الحسن، عن كرام الخثعمى قال: قال أبو عبد الله:

أما واللهِ لو كانتْ على أفواهِكم أوكِيَةً لحدَّثتُ كُلَّ امرئٍ منكُم بما لهُ، واللهِ لَو وَجَدتُ أتقِياءَ لتَكَلّمتُ، واللهُ المُستَعانُ.

The previous series from al-Hasan from Karram al-Khath'ami that Abu Abdullah (٩) (as) had said:

By Allah, if your mouths were bound with bands, I would tell every one of you" something. By Allah, if I found (atqiya')(٢) among you, I would talk. Allah is the Assistant!"(٣)

١٠ – وبه عن الحسن، عن أبيه، عن أبى بصير قال: سمعت أبا جعفر يقول:

سِرٌّ أسَرَّهُ اللهُ إلى جِبرَئيلَ وأسَرَّهُ جِبرئيلُ إلى محَمَّدٍ وأسَرَّه محَمّدٌ إلى عَلىٍّ وأَسَرّهُ عَلىٌّ إلى مَن شاءَ اللهُ واحِداً بَعدَ واحِدٍ، وأنتُم تَتكلّمونَ بِه فى الطّرُقِ!

The previous series from al-Hasan from his father that Abu Baseer had said: I (١٠) heard Abu Ja'far (Imam al-Baqir) saying:

It is a secret that Allah has revealed to Gabriel, Gabriel revealed to Muhammad," Muhammad revealed to Ali and Ali revealed to those, whom Allah willed, one after the other but you are spreading it in the streets!"(٤)

١١ – وحدثنا محمد بن همام بن سهيل قال حدثنا عبد الله بن العلاء المذارى قال حدثنا إدريس بن زياد الكوفى قال: حدثنا بعض شيوخنا قال: قال المفضل: أخذت بيدك كما أخذ أبو عبد الله بيدى

١- Awalim al-Uloom, vol.٣ p.٣١١.

٢ - Atqiya': those who use Taqiyya, which means "self-protection", the practice of concealing one's belief and forgoing ordinary religious duties when under threat of death or injury to oneself or one's fellow Muslims.

۳- Awalim al-Uloom, vol.۳ p.۵۳۱.

۴- Awalim al-Uloom, vol.۳ p.۵۳۱.

وقال لی:

يا مُفَضّلُ! إنّ هذا الأمر ليسَ بالقَولِ فقَط، لا واللهِ حتىّ يَصونَهُ كَما صانهُ اللهُ ويُشَرّفهُ كما شَرّفهُ اللهُ ويُؤدّى حقَّه كمَا أمرَ اللهُ.

(١١) Muhammad bin Hammam bin Suhayl narrated from Abdullah bin al-Ala' al-Mathari from Idreess bin Ziyad al-Kufi from one of his sheikhs that al-Mufadhdhal had said to him: "I hold your hand as Abu Abdullah (as) has held my hand and said to me:

"O Mufadhdhal, this matter is not achieved by saying only. No, by Allah, it is not so until (our companions) preserve it as Allah has preserved it, honor it as Allah has honored it (and care for it deservingly as Allah has ordered."(١)

١٢ – وأخبرنا عبد الواحد بإسناده، عن الحسن، عن حفص بن نسيب فرعان قال: دخلتُ على أبى عبد الله أيام قتْلِ المعلّى بن خُنيس مولاه فقال لى:

يا حَفصُ! حدَّثتُ المُعلّى بأشياءَ فأذاعَها فابتُلِىَ بِالحَديدِ. إنىّ قُلتُ لهُ: إنّ لنا حديثاً مَن حَفِظَهُ عَلينا حَفِظهُ اللهُ وحَفِظَ عَليه دينَهُ ودُنياهُ، وَمَن أذاعَهُ عَلينا سَلبَهُ اللهُ دينَهُ ودُنياهُ. يا مُعَلّى! إنّهُ مَن كتَم الصَّعبَ مِن حديثِنا جَعلَهُ اللهُ نوراً بَينَ عَينَيهِ ورَزقَهُ العِزَّ فى النّاسِ، وَمَن أذاعَ الصّعبَ مِن حديثِنا لم يمُتْ حَتىّ يعضَّهُ السّلاحُ أو يموتَ متَحَيّراً.

(١٢) Abdul Wahid narrated from al-Hasan that Hafs bin Naseeb Far'an had said: "I came to Abu Abdullah (as) when his mawla(٢) al-Mu'alla bin Khunays was killed. He said to me:

"O Hafs, I have told al-Mu'alla of some things but he spread them then he was afflicted with (iron).(٣) I have said to him: We

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١- Awalim al-Uloom, vol.٣ p.٥٣١.

٢- Freed slave.

٣- "Afflicted with iron" means that he was killed by a sword.

have some traditions, which if someone keeps secret Allah will save his religion and life and if he spreads, Allah will deprive him of his religion and life. O Mu'alla, if one hides the serious traditions of ours, Allah will make that as light between his eyes and grant him with glory among people and if one spreads the serious traditions of ours, he will not die until he is bitten by weapon or he dies confusedly."(١)

Chapter ۴: Keeping to the "Rope" Of Allah

١ – حدثنا محمد بن عبد الله بن المعمر الطبرانى بطبريه سنه ثلاث وثلاثين وثلاثمائه – وكان هذا الرجل من موالى يزيد بن معاويه ومن النصاب – قال: حدثنى أبى، قال: حدثنى على بن هاشم والحسين بن السكن معا قالا: حدثنا عبد الرزاق بن همام قال: أخبرنى أبى، عن مينا مولى عبد الرحمن بن عوف، عن جابر بن عبد الله الأنصارى قال: وفد على رسول الله أهل اليمن فقال النبى:

جاءَكُم أهلُ اليمَنِ يبُسّونَ بَسيساً.

(١) Muhammad bin Abdullah bin al-Mu'ammar at-Tabarani, who was a freed slave of Yazeed bin Mo'awiya and was one of the opponents of Ahlul Bayt,(٢) narrated in Tabariya in ٣٣٣ AH. from his father from Ali bin Hashim and al-Husayn bin as-Sakan together from Abdur-Razak bin Hammam from his father from Meena, the freed slave of Abdurrahman bin Ouff, that Jabir bin Abdullah al-Ansari had said: "Once, some people of Yemen came to Medina. The Prophet (S) said:

"They come to you gently."

فلما دخلوا على رسول الله قال: قَومٌ رقيقَةٌ قلوبُهُم، راسِخٌ إيمانُهُم. وَمِنهُم المَنصورُ؛ يخرُجُ فى سَبعينَ

١- Awalim al-Uloom, vol.٣ p.٣١١.

٢- The Prophet's progeny.

ألفاً يَنصُر خَلَفی وَخَلَف وَصِيّی. حمَائِلُ سُيوفِهمُ المِسكَ. فقالوا: يا رسول الله ومن وصيك؟

فقال: هُو الّذی أمَرَكمُ اللهُ بالاعتِصام به فقَالَ: وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

فقالوا: يا رسول الله بيّن لنا ما هذا الحبل.

:When they came to the Prophet (S), he said

They are people of gentle hearts and deep-rooted faith. From among them there will" be al-Mansoor. He will come with seventy thousand soldiers. He will support my descendant and my guardian's descendant. The sheaths of their swords are from ".musk

:They said: "O messenger of Allah, who is your guardian?" The Prophet (S) said

It is he, whom Allah has ordered you to keep to when He has said: (And hold fast by" ".(the covenant (rope) of Allah all together and be not disunited

"?They said: "O messenger of Allah, will you declare to us what this rope is

فقال: هوَ قولُ اللهِ: ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ فالحَبلُ مِن اللهِ كِتابُه، والحَبلُ مِن النّاسِ وَصِيّی.

فقالوا: يا رسول الله من وصيك؟

فقال: هُو الّذی أنزَلَ اللهُ فيهِ: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِی جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاخِرِينَ فقالوا: يا رسول الله وما جنب الله هذا؟

He said: "It is the saying of Allah, 'save (where they grasp) a rope from Allah and a rope from men.'(١) The rope from Allah is His Book and the rope

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١- Qur'an, ٣:١١٢.

".from people is my guardian

:They asked: "O messenger of Allah, who is your guardian?" He said

"It is he about whom Allah has revealed, 'Lest a soul should say: O woe to me! For what I fell short of my duty to Allah.'(١)"

"?They asked: "O messenger of Allah, what is this duty to Allah

فقال: هوَ الّذی یقولُ اللهُ فیه: (وَیَوْمَ یَعَضُّ الظَّالِمُ عَلَیٰ یَدَیْهِ یَقُولُ یَا لَیْتَنِی اتَّخَذْتُ مَعَ الرَّسُولِ سَبِیلًا(هو وصِیّی والسّبیلُ إلیَّ مِن بَعدی.

فقالوا: یا رسول الله بالذی بعثک بالحق نبیاً أرناه فقد اشتقنا إلیه.

فقال: هو الّذی جَعلَهُ اللهُ آیَةً لِلمؤمِنین المُتوسّمینَ، فإنْ نَظرتُم إلَیه نَظَرَ مَن کانَ لهُ قَلبٌ أو ألْقَی السّمعَ وهوَ شَهیدٌ عَرفتُم أنّه وصِیّی کمَا عرفتُم أنیّ نَبیُّکم، فَتخلّلوا الصّفوفَ وتَصَفّحوا الوجوهَ فمَن أهوَتْ إلیهِ قُلوبُکم فإنّه هوَ، لأنَّ الله یَقول فی کِتابِه: رَبَّنَا إِنِّی أَسْکَنْتُ مِنْ ذُرِّیَّتِی بِوَادٍ غَیْرِ ذِی زَرْعٍ عِنْدَ بَیْتِکَ الْمُحَرَّمِ رَبَّنَا لِیُقِیمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِی إِلَیْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ یَشْکُرُونَ أی إلَیه وإلی ذُرّیّتِه.

He said: "It is what Allah has said about, 'And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Messenger.'(٢) It is my guardian and the way that leads to me".

They said: "O messenger of Allah! By Him, Who has sent you with the truth, declare him to us. We are so eager to know who he is." He said:

"It is he, whom Allah has made as a sign for the true believers. If you look at him with

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١- Qur'an, ٣٩:٥۶.

٢- Qur'an, ٢٥:٢٧.

a look of (him who has a heart, or gives ear with full intelligence), you will know that he is my guardian as you have known that I am your prophet. Go through the rows and stare at the faces then see towards whom your hearts incline. It will be him because Allah has said: (therefore make the hearts of some people yearn towards them).(١) It means towards him and his progeny (as)."

ثم قال: فقام أبو عامر الاشعرى فى الاشعريين، وأبو غره الخولانى فى الخولانيين، وظبيان، وعثمان بن قيس فى بنى قيس، وعرنه الدوسى فى الدوسيين، ولاحق بن علاقه، فتخللوا الصفوف وتصفحوا الوجوه وأخذوا بيد الأنزع الأصلع البطين وقالوا: إلى هذا أهوت أفئدتنا يا رسول الله.

فقال النبى: أنتُم نجَبَهُ اللهِ حينَ عرفتُم وصِيَّ رَسولِ اللهِ قَبلَ أن تَعرفوهُ، فَبِمَ عَرفتُم أنّهُ هوَ؟

Then Abu Aamir al-Ash'ari, Abu Ghurra al-Khawlani, Dhabyan, Uthman bin Qays, Arana ad-Dousi and Lahiq Bin Alaqa from among their tribes went through the rows, stared at the faces and held the hand of (the bald, potbellied man)(٢) and said: "O messenger of Allah, towards this man our hearts yearned." The Prophet (S) said:

"You are the elite of Allah where you recognized the Prophet's guardian before you have been told about him. How did you know that he was him?"

فرفعوا أصواتهم يبكون ويقولون: يا رسول الله نظرنا إلى القوم فلم تحن لهم قلوبنا ولما رأيناه رجفت قلوبنا ثم اطمأنت نفوسنا، وانجاشت أكبادنا، وهملت أعيننا، وانثلجت صدورنا حتى كأنه لنا أب ونحن له بنون.

فقال النبى:)هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ

١- Qur'an, ١٤:٣٧.

٢- Imam Ali (as).

مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ(أنتُم منهُم بالمَنْزلَهِ الّتى سبَقتْ لكُم بها الحُسنى، وأنتُم عَن النّار مُبعَدونَ.

They began crying and said: “O messenger of Allah, we looked at the people but our hearts did not incline to any of them. When we saw this man our hearts trembled and then our souls felt assured, our eyes shed tears and our chests became pleased as if he was our father and we were his children.” The Prophet (S) recited:

But none knows its interpretation except Allah and those who are firmly rooted in“ knowledge.”(١) You are near them in your good position and you are far away from Hell.

قال: فبقى هؤلاء القوم المسمون حتى شهدوا مع أمير المؤمنين الجمل وصفين فقتلوا بصفين رحمهم الله، وكان النبى بشرهم بالجنه وأخبرهم أنهم يستشهدون مع على بن أبى طالب .

These men remained loyal until they fought with Imam Ali (as) in the battles of al-Jamal (the camel) and Siffeen, in which they were martyred. May Allah have mercy upon them. The Prophet (S) had brought them good news to be in Paradise and had predicted that they would have been martyred with Imam Ali (as).”(٢)

٢ – أخبرنا محمد بن همام بن سهيل قال: حدثنا أبو عبد الله جعفر بن محمد الحسنى قال: حدثنا

١- Qur'an, ٣:٧.

٢- Biharul Anwar, vol.٣٤ p.١٧, ١١٢, Mo’jam Ahadeeth al-Imam al-Mahdi vol.١ p.٢٩٣.

أبو إسحاق إبراهيم بن إسحاق الحميرى، قال: حدثنا محمد بن يزيد بن عبد الرحمن التيمى، عن الحسن بن الحسين الأنصارى، عن محمد بن الحسين، عن أبيه، عن جده قال: قال على بن الحسين: كانَ رسولُ اللهِ ذاتَ يَومٍ جالِساً ومعَهُ أصحابُه فى المَسجِدِ فقالَ:

يَطلُعُ عَليكُم مِن هذا البابِ رجُلٌ مِن أهلِ الجنَّهِ يسألُ عمّا يَعنيهِ.

(٢) Muhammad bin Hammam bin Suhayl narrated from Abu Abdullah Ja'far bin Muhammad al-Hasani from Abu Iss'haq Ibraheem bin Iss'haq al-Khaybari(١) from Muhammad bin Yazeed bin Abdurrahman at-Taymi from al-Hasan bin al-Husayn al-Ansari from Muhammad bin al-Husayn al-Ansari from his father from his grandfather that Ali bin al-Husayn (Imam as-Sajjad(٢) (as)) had said: "One day the Prophet (S) was sitting with his companions in the mosque. He said:

"A man will come to you from this gate. He will be one of the people of Paradise. He asks about what concerns him."

فطَلَعَ رجُلٌ طَويلٌ يُشبِهُ برِجالِ مُضرَ. فتقَدّمَ فسَلَّمَ عَلى رسولِ الله وجلَس، فقالَ: يا رسولَ الله إنىّ سَمِعتُ اللهَ يقولُ فيما أنزَلَ:)وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا) فَما هذا الحَبلُ الّذى أمرَنا اللهُ بالاعتِصامِ بِهِ وألّا نتَفَرَّقَ عنهُ؟ فأطْرقَ رسولُ الله مَليّاً، ثمّ رفعَ رأسَه وأشارَ بيدِه إلى عَلىّ بنِ أبى طالبٍ وقالَ:

هذا حَبلُ اللهِ الّذى مَن تمَسّكَ به عُصِمَ بِهِ فى دُنياهُ ولم يَضِلَّ بِهِ فى آخِرتِه.

Then a tall man looking like the people of Mudhar(٣) came in. He advanced, greeted the Prophet (S) and sat down. He said: "O messenger of Allah, I have heard Allah

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١- or al-Himyari but the most correct is al-Ahmary.

٢- He is the fourth imam of the Shia.

٣- Mudhar was one of the great tribes in Arabia.

saying in His Book: (And hold fast by the covenant (rope) of Allah all together and be not disunited). Then what is this "rope" that Allah has ordered us to keep to and not to separate from?" The Prophet (S) pondered long and then raised his head and pointed with his hand to Ali bin Abu Talib (as) saying:

"This is the "rope" of Allah. He, who keeps to him, will be saved in his life and will not be deviant in his afterlife."

فوَثبَ الرّجلُ إلى عَلِيٍّ فاحتَضَنهُ مِن وَراءِ ظَهرِه وهو يقولُ: اِعتَصَمْتُ بحَبلِ اللهِ وَحبلِ رسولِه، ثمّ قامَ فَولّى وخَرجَ، فقامَ رجُلٌ مِن النّاسِ فقالَ: يا رسولَ اللهِ، ألحَقُهُ فأسألُه أن يَستغفِرَ لي؟ فقالَ رسولُ اللهِ: إذاً تجِدُه مُوفّقاً. فقال: فلحِقَه الرّجلُ فسأله أن يَستغفِرَ اللهُ لهُ.

The man jumped and embraced Imam Ali (as). He said: "I have kept to the rope of Allah and the rope of His messenger." Then he left. A man from among the people got up and said: "O messenger of Allah, do I follow after him and ask him to pray Allah to forgive me?" The Prophet (S) said:

"Then you find him pleased."

He followed him and asked him to pray Allah for him.

فقالَ له: أفهِمتَ ما قالَ لي رسولُ الله وما قلتُ لهُ؟ قال: نعم. قال:

فإن كُنتَ مُتمسّكاً بذلِك الحبلِ يغفرِ اللهُ لكَ وإلّا فلا يَغفرِ اللهُ لكَ.

He said to him: "Did you understand what the Prophet (S) said to me and what I said to him?"

"He said: "Yes, I did."

:He said

If you keep to that rope, then Allah will forgive you; otherwise He will not forgive“
(you.”(١

If the Prophet (S) had not declared for us the rope of Allah that He had ordered us in His Book to keep to and not to separate from, then the opponents would have interpreted it according to their fancies and turned it away to other than what Allah and his messenger had meant. But the Prophet (S) had said in his speech he made in
:(the mosque of al-Khayf during the last hajj (farewell hajj

إنىّ فَرطُكم وإنّكم وارِدونَ علىَّ الحوضَ، حَوضاً عرضُه ما بَين بُصرى إلى صَنعاء، فيهِ قِدحان عدَدَ نجُوم السّماء. ألا وإنىّ مُخَلّفٌ فيكُم الثّقَلين، الثّقلُ الأكبرُ القُرآنُ، والثّقلُ الأصغَرُ عِترتى أهلَ بَيتى، هما حَبلُ اللهِ ممَدودٌ بينَكم وبينَ الله ، ما إنْ تمسّكتُم به لنْ تضِلوا، سَببٌ مِنه بِيدِ اللهِ وسَببٌ بأيديكُم.

I shall precede you (to Paradise) and you will come to me at the pond, whose width is“ as between Busra and San’aa.(٢) It has cups as much as the stars of the sky. I have left to you the two weighty things; the great one is the Qur'an and the minor one is my family. They both are the rope of Allah. It is extended between you and Almighty Allah. If you keep to it, you will never go astray at all. One of its ends is in the hand of Allah ”.and the other is in your hands

:It has this addition according to another tradition

إنّ اللّطيفَ

١- Biharul Anwar, vol.٣۶ p.١۶.

٢- Busra is a town in Syria and San’aa is the capital of Yemen.

الخبيرَ قَد نبّأنى أنهّما لَن يفترِقا حتىّ يرِدا علىَّ الحوضَ كإصبعَىَّ هاتَين –وجمَع بين سبّابَتيهِ– ولا أقولُ كَهاتَينِ – وجمَع بَين سبّابتِه والوُسطى– فَتفضُلَ هذِه على هَذه.

The Most Kind has told me that they will not separate until they come to me at the“ pond (of Paradise) together like these two forefingers. (He gathered his two (fingers).”(١)

The same was narrated by Abdul Wahid bin Abdullah bin Younus al-Moossili from Muhammad bin Ali bin Ibraheem bin Hashim from his father from his grandfather from Muhammad bin Abu Omayr from Hammad bin Eessa from Hurayz from Abu Abdullah Ja'far bin Muhammad bin Ali (as-Sadiq) from his father from his forefathers (from Imam Ali (as.

Also it was narrated by Abdul Wahid bin Abdullah from Muhammad bin Ali from his father from his grandfather from al-Hasan bin Mahboob and al-Hasan bin Ali bin (Fadhdhal from Ali bin Aqaba from Abu Abdullah (Imam as-Sadiq.

And the same was narrated by Abdul Wahid bin Muhammad bin Ali from his father from his grandfather from al-Hasan bin Mahboob from Ali bin Ri’ab from Abu Hamza (ath-Thimali from Abu Ja'far Muhammad bin Ali al-Baqir (as.

The holy Qur'an always has been with Ahlul Bayt and they always have been with the holy Qur'an. They both are the rope of Allah. They never separate as the Prophet (S) has told. This is an evidence for any one, whom Allah has guided to His true religion, showing that whoever resorts to other than the holy Qur'an and Ahlul Bayt, whom Allah has

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١- Biharul Anwar, vol.٩٢ p.١٠٢.

made the guardians after the Prophet (S) and made obeying them as one of the necessary obligations of religion, in looking for knowledge and orders of the Qur'an and all the religious affairs, definitely will go astray and perish and cause others to perish.

Ahlul Bayt were those, whom the Prophet (S) had offered as the highest examples to his umma. He said:

مَثَلُ أهلِ بَيتى فيكُم كَمثَلِ سَفينَهِ نوحٍ مَن رَكِبها نجَا ومَن تخَلّفَ عَنها غَرِقَ.

"My family to you is like the Ark of Noah. Whoever rides on it will be safe and whoever lags behind it will drown."

He also said:

مَثَلُ أهلِ بَيتى فيكُم كَمثَلِ بابِ حِطّه فى بَنى إسرائِيلَ الّذى مَن دخَلهُ غُفرَت ذُنوبُه واستَحَقّ الرّحمهَ والزّيادَه مِن خالِقِه.

"The example of my family to you is like the Gate of Forgiveness of the Israelites. Whoever enters it his sins will be forgiven and will deserve mercy and blessing of Allah."

Allah has said:

وَإِذْ قُلْنَا ادْخُلُوا هَٰذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ ۚ وَسَنَزِيدُ الْمُحْسِنِينَ

"And enter the gate making obeisance, and say, forgiveness. We will forgive you... your wrongs and give more to those who do good (to others)."(١)

Imam Ali (as) said in one of his speeches:

ألا- إنّ العِلمَ الّذى هَبطَ بِهِ آدَمُ مِن السّماءِ إلى الأرضِ وجمِيع ما فُضّلَت بِهِ النّبيّونَ إلى خَاتم النّبِيّينَ فى عِترَه خاتم النّبِيّينَ. فأينَ يُتاهُ بِكم؟ بَل أينَ تَذهَبونَ؟ يا مَن نَسخَ مِن أصلابِ أصْحابِ السّفينَهِ هذا مِثلها فِيكُم. فَكما نجَا فى هاتَيكَ مَن نجَا فَكذلِكَ

١- Qur'an, ٢:٥٨.

يَنجو مِن هذِه مَن يَنجو. وَيلٌ لِمَن تخَلّف عَنهُم.

The knowledge that Adam has brought from the Heaven to the earth and all the" virtues of the prophets until the last of them, Prophet Muhammad, have been granted to Ahlul Bayt. So whereto do you go astray? Where do you go, O you, who have been derived from the people of the Ark? As some only had been saved there, here also some only will be saved. Woe to one, who opposes them (the infallible imams)."

He also said:

إنّ مَثلَنا فيكُم كَمَثلِ الكَهفِ لأصحابِ الكَهفِ، وَكبابِ حِطّه وهُو بابُ السِّلْم، فادخُلوا فى السّلمِ كافّةً.

We, to you, are like the cave to the People of the Cave and like the Gate of" Forgiveness, which is the gate of peace. So be in peace all of you."

He also said through his speech:

ولَقَد علِمَ المُستَحفَظونَ مِن أصْحابِ محَمَّدٍ أنّه قالَ: إنىّ وأهْلَ بَيتى مُطَهّرون؛ فلا تَسبِقوهُم فَتضِلّوا، ولا تَخَلّفوا عَنهُم فَتزِلّوا، ولا تُخالِفوهُم فَتجهَلوا، ولا تُعَلّموهُم فإنهُم أعلَمُ مِنكُم. هُم أعلَمُ النّاسِ صِغاراً، وَأعلَمُ النّاسِ كِباراً، فاتّبِعوا الحَقَّ وأهْلَه حَيثُما كانَ، وزايِلوا الباطِلَ وأهْلَهُ حَيثُما كانَ.

The loyal companions of Muhammad are certain that he has said: "I and my family" are infallible. Do not precede them in order not to go astray, do not lag behind them in order not to fall in mistakes, do not object to them in order not to be ignorant and do not teach them because they are much more aware than you. They are the most aware when young

and the most aware when old. Follow the truth and its people wherever they are and be far away from the untruth and its people wherever they are."

But unfortunately people brushed all that aside. They considered the orders of the Prophet (S) as ridiculous and raving. They refused to follow those, whom Allah and His messengers had ordered to be obeyed. Allah said:

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ ۚ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

"So, ask the followers of the reminder if you do not know."(١)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"Obey Allah and obey the Messenger and those in authority from among you."(٢)

The Prophet (S) confirmed many times that safety was bound by keeping to Ahlul Bayt, doing according to their sayings, submitting to their orders, learning from them and walking in their path; nevertheless people resorted to others than them and ascribed their virtues to those others. They became pleased with those others and so Allah deprived them from the true knowledge. They began to interpret according to their fancies and analogies and they became satisfied with their own minds away from the guidance of Allah, His messenger and the infallible imams, whom Allah had appointed to be the guides for His people. When they brushed all that aside and depended on their own opinions, Allah left them to stray in confusion

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١- Qur'an, ٢١:٧.

٢- Qur'an, ٤:٥٩.

:and deviation and consequently they perished and caused others to perish. Allah said

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Say: Shall We inform you of the greatest losers in (their) deeds. (These are) they" whose labor is lost in this world's life and they think that they are well versed in skill of (the work of hands."(١

:As if people had not heard the saying of Allah

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَيْلَتَىٰ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا

And the day when the unjust one shall bite his hands saying: O! would that I had" taken a way with the Messenger. O woe is me! would that I had not taken such a one (for a friend."(٢

So was that "messenger" but Muhammad (as)? And who was that "one" mentioned in :the verse? Immediately after that Allah said

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

(Certainly he led me astray from the reminder after it had come to me."(٣"

It meant after acknowledging Islam and becoming a Muslim. Then what was that "reminder" which that one's friend had led him astray from? Was it not the holy Qur'an :and Ahlul Bayt? Allah had called the Prophet (S) as "reminder" when He said

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۖ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَنْ يُؤْمِنْ

.Qur'an, ۱۸:۱۰۳-۱۰۴ -۱

.Qur'an, ۲۵:۲۷-۲۸ -۲

.Qur'an, ۲۵:۲۹ -۳

بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا

(Allah has indeed revealed to you a reminder; a messenger."(١"

:And when He said

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِى إِلَيْهِمْ ۚ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِى إِلَيْهِمْ ۚ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

(So, ask the followers of the reminder if you do not know."(٢"

Was the "reminder" mentioned in the verse but the Prophet (S)? And who were the ?"followers of the reminder" save the Prophet's family

:Then Allah said

لَقَدْ أَضَلَّنِى عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِى ۗ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

(And the Satan fails to aid man."(٣..."

Definitely the Satan would lead his followers away from the "reminder" and then they :would lose in this life and the afterlife. Allah said expressing the Prophet's situation

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِى اتَّخَذُوا هَٰذَا الْقُرْآنَ مَهْجُورًا

And the Messenger cried out: O my Lord! surely my people have treated this Qur'an" (as a forsaken thing."(٤

They became indifferent to the Qur'an, to which and to Ahlul Bayt Allah had ordered .them to keep

Did this blame not concern the people, to whom the Qur'an had been revealed? Did it not concern the people of this umma, who had wronged their Prophet's family and left the Qur'an aside? It was they, whom the Prophet (S) would witness against on the Day of Resurrection for they had preferred the pleasures of this life to their religion out of doubting Muhammad (as) and envying his

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۱- Qur'an, ۶۵:۱۰-۱۱.

۲- Qur'an, ۲۱:۷, ۱۶:۴۳.

۳- Qur'an, ۲۵:۲۹.

۴- Qur'an, ۲۵:۳۰.

.family because Allah had favored them with great excellences

:The Prophet (S) said

إنّ قَوماً مِن أصْحابی یختَلِجونَ دونی یَومَ القیامَه مِن ذاتِ الیَمینِ إلی ذاتِ الشّمالِ فأقولُ: یا ربِّ أُصَیحابی أصَیحابی – وفی بعضِ الحدیثِ أصحابی أصحابی – فیُقالُ: یا محَمّدُ إنّکَ لا تَدری ما أحدَثوا بعدَکَ. فأقولُ: بُعداً بُعداً، سُحقاً سُحقاً.

On the Day of Resurrection, some of my companions will quiver right and left. I will“ say: O my God, they are my companions. It will be said: O Muhammad, you do not know what they have committed after you. Then I will say: Away with them! Away ”!with them

:Allah confirmed this by saying

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ {۱۴۴}

And Muhammad is no more than a messenger; the messengers have already passed“ away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels will by no means do harm to Allah in the least and (Allah will reward the grateful.”(۱

This verse had a certain evidence that there would be some people, who would turn back on their heels after the death of the Prophet (S) and who would deny the orders :of Allah and His messenger. Allah said

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ

.Qur'an, ۳:۱۴۴ – ۱

عَذَابٌ أَلِيمٌ

Then let those beware who withstand the Messenger's order, lest some trial befall..." (them, or a grievous penalty be inflicted on them."(١

Allah would double torment and disgrace for those, who wronged the Prophet's family and deprived them of their rights and who changed the orders of Allah when He ordered that they (the Prophet's family) were to be obeyed, loved and taken as guides. Allah said:

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۗ وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا ۚ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

"Say: No reward do I ask of you for this except the love of those near of kin."(٢)

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۗ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

"Is then He Who gives guidance to truth more worthy to be followed, or he who ... finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?"(٣)

The true believers of the umma had agreed upon that Imam Ali (as) was the guardian of the Prophet (S). He guided the companions to the truth often and always and none of them ever guided him. They all were in need of him but he was not in need of any of them. He knew and taught all kinds of knowledge but none of them ever taught him

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١- Qur'an, ٢۴:۶٣.

٢- Qur'an, ۴٢:٢٣.

٣- Qur'an, ١٠:٣۵.

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They did wrong to Fatima, the infallible Prophet's daughter, to a degree that she (as) recommended in her will to be buried secretly at night and that none of her father's umma was to offer the prayer (prayer for the dead) for her except those few ones .she had mentioned

If there was no calamity in the history of Islam bringing shame and disgrace other than the calamity of Fatima (as) until she left to the better world angry with her father's umma leaving her bitter will that no one was to attend her burial except very few loyal companions, it would be sufficient evidence for the ignorant and for those, whose hearts were sealed, to see what a great sin they had committed when they wronged Fatima, her husband and her sons (peace be upon them) and when they preferred the oppressors to the Prophet's family, who were the elite of Allah. Allah :said

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

For surely it is not the eyes that are blind, but blind are the hearts which are in the“ (breasts."(١

This blindness will cling to the enemies of the Prophet's family until the Day of :Resurrection. Allah said

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ {٢٢}

Certainly you were heedless of it, but now We have removed from you your veil, so“ (your sight today is sharp."(٢

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ

p: ٥٠

.Qur'an, ٢٢:٤٦ –١

٢- Qur'an, ٥٠:٢٢.

 وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ {٥٢}

The day on which their excuse shall not benefit the unjust, and for them is curse and“
(for them is the evil abode.”(١

Then how odd it was when those blind and deaf people pretended that the holy Qur'an had not had all things about the obligations and the laws needed by people; therefore when they did not find all things, they used their analogies in deriving the laws and they fabricated lies and ascribed them to the Prophet (S) that he had permitted them to do according to their own derivations whereas Allah had said in His :Book

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

(And We have revealed the Book to you explaining clearly everything.”(٢ ...“

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

(We have not neglected anything in the Book.”(٣“

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

(And We have recorded everything in a clear writing.”(٤“

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

(And We have recorded everything in a book.”(٥“

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ

(I do not follow aught save that which is revealed to me.”(٦“

وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ

١- Qur'an, ٤٠:٥٢.
٢- Qur'an, ١٦:٨٩.
٣- Qur'an, ٦:٣٨.
٤- Qur'an, ٣٦:١٢.
٥- Qur'an, ٧٨:٢٩.
٦- Qur'an, ٦:٥٠.

أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ۖ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ

"(And that you should judge between them by what Allah has revealed."(1)

One, who says that something of the affairs of this life and the afterlife, the laws of religion, the obligations and everything that people need is not available in the Qur'an, about which Allah has said, "... and We have revealed the Book to you explaining clearly everything," refutes the saying of Allah, ascribes lying to Allah and does not believe in His Book.

By Allah, they showed the reality of themselves and of the imams, whom they imitated, when they said that they had not found everything in the Qur'an because they were not among the people of the Qur'an nor among those, who had been given the knowledge of the Qur'an nor had Allah and His messenger given them a share of that because Allah had granted all the knowledge of the Qur'an to the Prophet's family, who were the trustees, the heirs and the interpreters of the Qur'an.

If they submitted to the order of Allah when saying:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

"And if they had referred it to the Messenger and to those in authority among them,... those among them who can search out the

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۱- Qur'an, ۵:۴۹.

(knowledge of it would have known it."(١

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ ۚ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ ۚ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

(So ask the followers of the reminder if you do not know."(٢"

Allah would get them to the light of guidance, would teach them what they had not known and would make them not need analogy or derivation according to their own opinions and then the differences between the laws of religion would disappear and they would not need to ascribe fabricated traditions to the Prophet (S) claiming that the Prophet (S) had permitted it (deciding according to one's analogy) whereas the Qur'an had prohibited it when saying:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

And if it were from any other than Allah, they would have found in it many a" (discrepancy."(٣

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

And be not like those who separated and disputed after clear arguments had come" (to them."(٤

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

(And hold fast by the covenant (rope) of Allah all together and be not disunited."(٥"

The Qur'anic verses talking about disagreement and separation are innumerable. Disagreement and separation in religion lead to deviation. Nevertheless they permitted

١- Qur'an, ٤:٨٣.

٢- Qur'an, ١٦:٤٣, ٢١:٧.

٣- Qur'an, ٤:٨٢.

٤- Qur'an, ٣:١٠٥.

٥- Qur'an, ٣:١٠٣.

that and claimed that the Prophet (S) had permitted it whereas Allah had prohibited it by saying:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

"And be not like those who separated and disputed after clear arguments had come to them."(١)

Is there something clearer than this? Do people have any excuse before Allah after that?

We pray Allah not to let us go astray and not to let us submit to our minds and fancies in deciding the matters of our religion. We pray Him to firm our guidance and faith, to keep to His guardians, to do according to what they have ordered and to refrain from what they have prohibited in order to meet Him with our faith and loyalty. We pray Him not to let us precede His guardians nor lag behind them for he, who precedes them, will apostatize, who lags behind them will drown, who opposes them will perish and who keeps to them will succeed as the Prophet (S) has said.

Chapter ٣: The Imamate and the Will

١ - أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عقده الكوفى، قال: حدثنا أبو محمد عبد الله بن أحمد بن مستورد الأشجعى من كتابه فى صفر سنه ست وستين ومائتين، قال: حدثنا أبو جعفر محمد بن عبيد الله الحلبى، قال: حدثنا عبد الله بن بكير، عن عمرو بن الاشعث قال: سمعت أبا عبد الله جعفر بن محمد يقول - ونحن عنده فى البيت نحواً من عشرين رجلًا - فأقبل علينا وقال:

لعلَّكُم ترَونَ أن هذا الأمرَ

١- Qur'an, ٣:١٠٥.

فی الإمامه إلی الرجل منّا یضعُه حیثُ یشاءُ؛ واللهِ إنّه لَعَهدٌ مِن الله نزَلَ علی رَسولِ الله إلی رِجالٍ مُسَمَّینَ رجلٌ فَرجُلٌ حتیّ تنتهی إلی صاحبِها.

(١) Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Abu Muhammad Abdullah bin Ahmad bin Mastoor al-Ashja'iy from Abu Ja'far Muhammad bin Obaydillah al-Halabi from Abdullah bin Bukayr that Amr bin al-Ash'ath had said: We were about twenty persons in the house of Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) when he came to us and said:

"You may think that we determine the matter of the imamate as we like! By Allah, it is a covenant from Allah revealed to His messenger (as) and then to certain men one after the other until it reaches its keeper."(١)

٢ – وأخبرنی أبو العباس أحمد بن محمد بن سعید، قال: حدثنی أحمد بن یوسف بن یعقوب الجعفی من کتابه، قال: حدثنا إسماعیل بن مهران، قال: حدثنا الحسن بن علی بن أبی حمزه، عن أبیه ووهیب بن حفص جمیعاً، عن أبی بصیر، عن أبی عبد الله فی قول الله:

إِنَّ اللَّهَ یَأْمُرُکُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَیٰ أَهْلِهَا وَإِذَا حَکَمْتُمْ بَیْنَ النَّاسِ أَنْ تَحْکُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا یَعِظُکُمْ بِهِ ۗ إِنَّ اللَّهَ کَانَ سَمِیعًا بَصِیرًا

قال:

هیَ الوَصیَّهُ یدفعُها الرَّجُل منّا إلی الرّجلِ.

(٢) Abul Abbas Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi from Isma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah (as) had

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١- Kamal ad-Deen, p.٢٢٢, Biharul Anwar, vol.٢٣ p.٧٥.

said when talking about this Qur'anic verse: "Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent."(١)

"It is the will that each one of us delivers to the other."(٢)

٣ – وأخبرنا على بن أحمد البندنيجى، عن عبيد الله بن موسى العلوى قال: حدثنا على بن الحسن عن اسماعيل بن مهران، عن المفضل بن صالح، عن معاذ بن كثير، عن أبى عبد الله جعفر بن محمد أنه قال:

الوصِيّةُ نزَلتْ من السماء على رسولِ الله كتاباً مختوماً، ولم ينْزِل على رسولِ الله كتابٌ مختومٌ إلّا الوصيّه، فقال جبرئيل: يا مُحمَّدُ هذه وصيَّتُك فى أمّتِك إلى أهل بَيتِك. فقال رسول الله: أىّ أهلِ بيتى يا جبرئيل؟ فقال: نجيبُ اللهِ منهُم وذُرّيَّتُه ليورثَكَ عِلم النّبوّه قبل إبراهيم.

(٣) Ali bin Ahmad al-Bandaneeji narrated from Abu Obaydillah bin Musa al-Alawi from Ali bin al-Hasan from Isma'eel bin Mihran from al-Mufadhdhal bin Salih from Ma'ath bin Katheer that Abu Abdullah Ja'far bin Muhammad (as) had said:

"The will had been revealed from the Heaven to the Prophet (S). It was a sealed book. No other sealed book had been revealed to the Prophet (S) except the will. Gabriel said: O Muhammad, this is your will to your family among your umma."

The Prophet (S) said: "O Gabriel, which of my family?"

Gabriel said: "The one, whom Allah has chosen, and his progeny. He is to inherit you with the knowledge of prophethood before Abraham."

وكان عليها خواتيمُ، ففتح

١- Qur'an, ٤:٥٨.

٢- Biharul Anwar, vol.٢٣ p.٢٧٨, Tafseer al-Burhan, vol.١ p.٣٨٠, al-Yateema wed Durra ath-Thameena p.١٧٥.

علیٌّ الخاتمَ الأوّل ومضی لِما أَمرَ فیه، ثمَّ فتحَ الحسنُ الخاتمَ الثانی ومضی لما أَمر به، ثم فتح الحُسین الخاتمَ الثّالث فوجد فیه أنْ قاتِلْ وأقتُل وتُقتَلُ واخرجْ بقَوم للشّهاده؛ لا شهادهَ لهم إلّا معکَ، ففعَلَ، وثمَّ دفَعَها إلی علیّ بن الحسین ومضی، ففتح علیٌّ بن الحسین الخاتمَ الرابعَ فوجد فیه أن أطرِقْ واصمُت لمّا حُجبَ العلمُ، ثمّ دفعها إلی محمّد بن علی ففتح الخاتمَ الخامس فوجد فیه أن فسِّرْ کتابَ اللهِ تعالی وصدِّق أباکَ وورِّث ابنَک العِلمَ واصطَنع الأمَّهَ وقُل الحقَّ فی الخوف والأمنِ ولا تخشَ إلّا اللهَ، ففعل، ثمّ دفعها إلی الذی یلیه.

فقال معاذ بن کثیر: فقلت له: وأنت هو؟ فقال:

ما بکَ فی هذا إلا أن تذهبَ، یا معاذُ، فترویه عنیّ. نعم، أنا هوَ...

حتیّ عدّد علی إثنی عشرَ اسماً ثم سکت، فقلت: ثم مَن؟ فقال: حسبُک.

The will had seals. Ali (as) opened the first seal and went whereto (to the better world) he had been ordered. Then al-Hasan (as) opened the second seal and went whereto he had been ordered. Then al-Husayn (as) opened the third seal and found in it: “Fight, kill and you are to be killed. Set out with some people towards martyrdom. They will not be martyred except with you.” He gave the will to Ali bin al-Husayn (as) and went. Ali bin al-Husayn (as) opened the fourth seal and found in it: “Ponder long and be silent for knowledge is veiled.” Then he gave it to Muhammad bin Ali (as), who opened the fifth seal and found in

it: “Interpret the Book of Allah, confirm your father’s knowledge, bequeath knowledge to your son, humor the umma and announce the truth in fright and safety and do not fear except Allah!” He did and gave the will to the next one.”

Ma’ath said: “Is it you?”

Imam as-Sadiq (as) said: “O Ma’ath, you are not but to go and narrate this from me. Yes, it is me.” He mentioned twelve names and then became silent.

(Ma’ath) said: “Then who I?”

(He said: “It is just so!”(١

۴ – أخبرنا على بن أحمد البندنيجى، عن عبيد الله بن موسى، قال: حدثنا محمد بن أحمد القلانسى قال: حدثنا محمد بن الوليد عن يونس بن يعقوب عن أبى عبد الله قال:

دفع رسول الله إلى على صحيفه مختومه باثنى عشر خاتماً، وقال: فُضَّ الأوّلَ واعمل به وادفعْها إلى الحسن يفُضّ الثانى ويعمل به ويدفعْها إلى الحسين يفضّ الثالث ويعمل بما فيه، ثم إلى واحدٍ واحدٍ من ولد الحسين

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa from Muhammad (۴) bin Ahmad al-Qalanisi from Muhammad bin al-Waleed from Younus bin Ya’qoob that Abu Abdullah as-Sadiq (as) had said:

The Prophet (S) had given Ali (as) a book sealed with twelve seals and said to him:“ “Open the first seal and do according to it and then give it to al-Hasan (as) to open the second and to do according to it. Then al-Hasan (as) is to give it to al-Husayn (as) to open the third and to do according to it and then from one

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١- Biharul Anwar, vol. ٣۶ p.٢٠٩, Awalim al-Uloom, vol. ١۵/٣ p.۵۶.

(to another of the progeny of al-Husayn (as)."(١)

٥ - وأخبرنا على بن أحمد، عن عبيد الله بن موسى، عن على بن إبراهيم بن هاشم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زراره، عن أبى جعفر محمد بن على قال: سألته عن قول الله: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا قال:

أمرَ اللهُ الإمامَ منّا أن يُؤدّىَ الإمامةَ إلى الإمام بعده، ليس له أن يزويَها عنه. ألا تسمعُ إلى قوله هم الحُكّام. أولا ترى أنه خاطب بها الحكامَ؟

Ali bin Ahmad narrated from Obaydillah bin Musa from Ali bin Ibraheem bin Hashim (٥) from his father from Hammad bin Eessa from Hurayz from Zurara that he had asked Imam Abu Ja'far Muhammad bin Ali al-Baqir (as) about the saying of Allah, "Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent,"(٢) and Abu Ja'far al-Baqir said:

The order of Allah in this verse concerns the imamate. Each imam of us has to deliver" the imamate to the next imam coming after him. He does not have to hide it from him. Do you not hear Allah saying: (and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent)? It is the rulers. Do you not see that Allah has addressed the rulers with

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١- Biharul Anwar, vol.٣٦ p.٢١٠, Awalim al-Uloom, vol.١٥/٣ p.٥٨.

٢- Qur'an, ٤:٥٨.

this verse?"(١)

٦ - وأخبرنا أحمد بن محمد بن سعيد بن عقده الكوفي قال: حدثني أحمد بن يوسف بن يعقوب، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزه، عن أبيه، عن يعقوب بن شعيب قال: سمعت أبا عبد الله يقول:

لا واللهِ! لا يدَع الله هذا الأمرَ إلّا وله مَن يقوم به إلى يوم تقوم الساعةُ.

(٦) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob from Isma'eel bin Mihran from al-Husayn bin Ali bin Abu Hamza from his father that Ya'qoob bin Shu'ayb had said:

I heard Abu Abdullah as-Sadiq (as) saying: No, by Allah! Allah does not leave this" matter(٢) aside unless He specifies ones, who will undertake it until the Day of Resurrection."(٣)

٧ - وأخبرنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن علي بن إبراهيم، عن أحمد بن محمد بن خالد البرقي، عن إسماعيل بن مهران، قال: حدثني المفضل بن صالح أبو جميله عن أبي عبد الله عبد الرحمن، عن أبي عبد الله قال:

إنَّ الله جلَّ اسمُه أنزلَ من السماء إلى كلِّ إمامٍ عهدَه وما يَعمل به، وعليه خاتمٌ فيَفُضُّه ويعمل بما فيه.

(٧) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem from Ahmad bin Muhammad bin Khalid al-Barqi from Isma'eel bin Mihran from al-Mufadhdhal bin Salih Abu Jameela from Abu Abdullah Abdurrahman that Imam Abu Abdullah as-Sadiq (as) had said:

Allah the Almighty has revealed from the Heaved to every imam his covenant and" what he will do. Each imam is to

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١- Biharul Anwar, vol.٢٣ p.٢٧٨, Tafseer al-Burhan, vol.١ p.٣٨٠, al-Yateema and ad-Durra al-Thameena p.١٧٦.

٢- The imamate.

٣- Biharul Anwar, vol.٢٣ p.٥٤.

(open the seal and to do according to what there is in his covenant."(١

O people of Shia, this shows clearly that whomsoever Allah wishes good to, will make him among those who believe in the infallible imams (as), whom Allah has granted with dignity, made His choice and preferred to all of His people by making them His deputies on the earth. He has made obeying them as obeying Him when saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! obey Allah and obey the Messenger and those in authority from" among you."(٢)

And:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا {٨٠}

(Whoever obeys the Messenger, he indeed obeys Allah."(٣"

The Prophet (S) has ordered the people to follow the infallible imams of his progeny, whom Allah has imposed obeying them upon all the people. The Prophet (S) has showed that clearly by saying:

إنّي مُخلّفٌ فيكم الثّقَلينِ كتابَ اللهِ وعِترتي أهلَ بيتي: حَبلٌ ممدودٌ بَينَكم وبَين اللهِ. ما إنْ تمَسّكتُم به لَن تضِلّوا.

I have left among you the two weighty things; the Book of Allah and my family. They" are an extended "rope" between you and Allah. If you keep to them, you will never go ".astray at all

Allah has said:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ

۱- Biharul Anwar, vol.۳۶ p.۲۱۰, Awalim al-Uloom, vol.۱۵/۳ p.۵۸.

۲- Qur'an, ۴:۵۹.

۳- Qur'an, ۴:۸۰.

فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

Therefore let those beware who go against his order lest a trial afflict them or...“
there befall them a painful chastisement.”(۱)

When the Prophet (S) had been opposed, his sayings had been denied, his ordered had been disobeyed and when his progeny had been deprived of their inheritance and rights and had been wronged then the torment of Allah afflicted the oppressors, their followers and whoever was pleased with their deeds. Allah hastened for them the sedition in their religion. They went astray far away from the right path. They separated and became in different sects with confused opinions besides that Allah has prepared for them the bitterest of torment on the Day of Resurrection. Allah said:

فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

So He made hypocrisy to follow as a consequence into their hearts till the day when“
they shall meet Him because they failed to perform towards Allah what they had
promised with Him and because they told lies.”(۲)

Allah has made hypocrisy as punishment for ones, who have broken their promise and He has called them as hypocrites. He said:

إِنَّ الْمُنَافِقِينَ فِى الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper“
for them.”(۳)

If this was the case of one, who broke his promise, that his punishment would lead him to the lowest bottom of Hell so what about those, who declared

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۱- Qur'an, ۲۴:۶۳.

۲- Qur'an,۹:۷۷.

۳- Qur'an, ۴:۱۴۵.

openly their disobedience to the orders of Allah and His messenger (as) and their oppression towards those, whom Allah had ordered people to obey, to keep to and to be with when He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

"O you who believe! Be careful of (your duty to) Allah and be with the true ones."(١)

It is they who were loyal to their covenant they made with Allah in jihad and in sacrifice for the sake of Him and supporting the Prophet (S) and assisting his mission where Allah said:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا

"Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least."(٢)

What a great difference is between those, who are sincere to Allah, who sacrifice themselves for the sake of Allah and who strive to support the Prophet (S) and his mission and between those, who disobey Allah and His messenger, who wrong the family of the Prophet (S) and whose deeds will lead them to the lowest bottom of Hell!

This is the end of every one deviating from any of the infallible imams, whom Allah has chosen to be the guides for His people. This is the end of every one denying the imamate of any of them, following else

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١- Qur'an, ٩:١١٩.

٢- Qur'an, ٣٣:٢٣.

than them and claiming that the right is of else than them because the order of the will and the imamate has been determined by Allah the Almighty and not by anyone of His people; therefore he, who disobeys the order of Allah, will definitely be in the abyss of .Hell where the oppressors and the hypocrites will be

Chapter ۴: Twelve imams determined by Allah

point

۱ - أخبرنا أبو سليمان أحمد بن هوذه أبى هراسه الباهلى، قال: حدثنا إبراهيم بن إسحاق النهاوندى سنه ثلاث وسبعين ومائتين، قال: حدثنا أبو محمد عبد الله بن حماد الأنصارى سنه تسع وعشرين ومائتين، قال: حدثنا عمرو بن شمر، عن المبارك بن فضاله، عن الحسن بن أبى الحسن البصرى يرفعه قال:

أتى جبرئيلُ النبىَّ فقال: يا محمدُ إن الله يأمرُك أن تزوّجَ فاطمةَ من علىٍّ أخيكَ. فأرسَلَ رسولُ الله إلى علىّ فقال له: يا علىُّ، إنّى مُزوّجُكَ فاطمةَ ابنتى سيدَةَ نساءِ العالمين وأحبَّهُن إلى بعدَك، وكائنٌ منكما سيّدا شبابِ أهل الجنه والشّهداء المضرّجونَ المقهورون فى الأرض مِن بعدى والنجباءُ الزّهرُ الذين يطفئُ الله بهم الظلمَ ويُحيى بهم الحقَ ويُميتُ بهم الباطل؛ عِدَّتُهم عدّه أشهُر السنهِ، آخرُهم يصلّى عيسى بن مريم خلفه.

(۱) Abu Sulayman bin Hawtha al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abu Muhammad Abdullah bin Hammad al-Ansari from Amr bin Shimr from al-Mubarak bin Fudhala that al-Hasan bin Abul Hasan al-Basri had said:

Gabriel came to the Prophet (S) and said: "O Muhammad! Allah orders you to marry Fatima to your brother Ali." The Prophet (S) sent for Ali and said to him: "O Ali,

I will marry my daughter Fatima, the head lady of the women of the world and the most beloved one to me, to you and there will be from you (your offspring) the two masters of the martyrs of Paradise, the oppressed bloodstained martyrs on the earth after me and the highborn progeny, with whom Allah will defeat injustice, revive the truth and finish off the untruth. Their number is like the number of the months of a year. Behind the last one of them Prophet Jesus the son of Blessed Virgin Mary (as) (will offer the prayer."(١)

٢ – أخبرنا عبد الواحد بن عبد الله بن يونس الموصلى قال: حدثنا محمد بن جعفر قال: حدثنا أحمد بن محمد بن خالد، قال: حدثنا أبو هاشم داود بن القاسم الجعفرى، عن أبى جعفر محمد بن على عن آبائه قال:

أقبل أمير المؤمنين ذات يوم ومعه الحسن بن على وسلمان الفارسى، وأمير المؤمنين متكئ على يد سلمان فدخل المسجد الحرام فجلس، إذ أقبل رجلٌ حسن الهيئه واللباس فسلّم على أمير المؤمنين وجلس بين يديه وقال: يا أمير المؤمنين أسألك عن ثلاث مسائل.

قال أمير المؤمنين: سلنى عمّا بدا لك.

فقال الرجل: أخبرنى عن الإنسان إذا نام أين تذهب روحه؟ عن الرجل كيف يذكر وينسى؟ وعن الرجل كيف يشبه ولده الأعمام والأخوال؟

فالتفت أمير المؤمنين إلى الحسن وقال: أجِبه يا أبا محمد.

فقال أبو محمد للرجل:

(٢) Abdul Wahid bin Abdullah bin Younus al-Moossili narrated from Muhammad bin Ja'far from Ahmad bin Muhammad bin Khalid from Abu Hashim Dawood bin al-Qassim al-Ja'fari that Imam

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١ – Biharul Anwar, vol.٣۶ p.٢٧٢, Ithbat al-Hudat, vol.١٠ p.۶١٩, Awalim al-Uloom, vol.١۵/٣ p.١٣۵.

:(Abu Ja'far Muhammad bin Ali al-Baqir (as had narrated from his fathers (as

One day Amirul Mo'mineen came with his son al-Hasan and Salman al-Farisi where" Amirul Mo'mineen was leaning on Salman's hand. They came into the mosque and sat down. A handsome and neat man came, greeted Amirul Mo'mineen and sat before ".him. He said: "O Amirul Mo'mineen, I want to ask you three questions

".Amirul Mo'mineen said: "Ask whatever you like

The man said: "Would you tell me if man sleeps where his soul goes to? How does man remember and forget? How do man's children look like their uncles; their "?father's brothers and mother's brothers

Amirul Mo'mineen (as) turned to his son al-Hasan (as) and said to him: "O Abu "!Muhammad, answer him

:Imam al-Hasan (as) said to the man

أمّا ما سألتَ عنه عن أمر الرجل إذا نام أين تذهب روحه، فإنّ روحَه معلّقه بالريح، والريح بالهواء معلقه إلى وقت ما يتحرك صاحبها باليقظه، فإنْ أذِن الله تعالى بردِّ تلك الروحِ على ذلك البدَن جذبت تلك الروح الريح، وجذبت الريح الهواء فاستكنت فى بدن صاحبها، وإنْ لم يأذن الله بردِّ تلك الروح على ذلك البدن جذب الهواء الريح، وجذبت الريح الروح فلا ترد على صاحبها إلى وقت ما يبعث.

As for your question that when man sleeps whereto his soul goes, his soul is hanging" in the air until he moves during his wake, so when Allah permits that that soul is to go back to the body, the soul attracts the air to settle in its body but if Allah does not

permit that soul to get back to that body, the air will attract the soul away from the body until the Day of Resurrection.

وأما ما ذكرت من أمر الـذّكر والنسـيان، فإن قلبَ الانسانِ فی حُقّ وعلی الحق طبق، فإذا هو صـلّی علی محمّد وآل محمد صـلاةً تامّه انكشف ذلك الطبق عن ذلك الحق فأضاء القلبَ وذكّر الرجل ما نسـیَ، وإن هو لم يصلِّ علی محمد وآل محمد أو انتقصَ من الصلاه عليهم وأغضی عن بعضها انطبق ذلك الطبقُ علی الحق فأظلم القلب وسهی الرجل ونسیَ ما كان يذكره.

But as for what you asked about remembering and forgetting, the heart of man has been created to comply with the truth and there is a cover on the truth. If he prays Allah to have blessing upon Muhammad and his family in a perfect way, that cover will be removed from upon the truth and the heart will shine then one will remember what he has forgotten but if he does not pray Allah to have blessing upon Muhammad and his family or his prayer is imperfect, the cover will get closed on the truth and the heart will be dark and then he will forget what he has remembered.

وأمـا مـا ذكرتَ من أمر المولود يشـبه الأعمـامَ والأخوالَ، فإن الرجل إذا أتی أهله فجامعها بقلب ساكن وعروق هادئه وبـدن غير مضـطرب اسـتكنت تلك النطفهُ فی جوف الرحم فخرج المولود يشبه أباه وامه، وإن هو أتی زوجته بقلب غير ساكن وعروق غير هادئه وبدن مضطرب اضطربت تلك النطفه فوقعت فی حال اضطرابها علی

بعض العروق؛ فإنْ وقعت على عِرقٍ من عروق الأعمام أشبهَ المولودُ أعمامه، وإن وقعت على عرق من عروق الأخوالِ أشبه الولدُ أخوالَه.

As about a newborn baby that looks like the uncles, if a man goes to bed with his wife with calm heart, tranquil nerves and undisturbed body, his sperm will settle inside the womb and the baby will looks like either its father or its mother. If a man goes to bed with his wife with upset heart, unquiet nerves and disturbed body, the sperm also will upset and fall on some veins. If it falls on a vein of the father's brothers, the baby will look like the father's brothers and if it falls on a vein of the mother's brothers, the baby will look like the mother's brothers."

فقال الرجل: أشـهد أن لا إله إلا الله، ولم أزل أشـهد بها، وأشهد أن محمداً رسول الله ، ولم أزل أشهد بها وأقولها، وأشهد أنك وصيُّ رسول الله والقائمُ بحجته، ولم أزل أشهد بها وأقولها. وأشار بيده إلى أمير المؤمنين وقال: أشهد أنّك وصيُّه والقائم بحجّته ولم أزلْ أقولها. وأشار بيده إلى الحسن وقال: وأشهد على الحسين بن عليّ أنه وصيّه والقائمُ بحجته ولم أزل أقولها. وأشهد على عليّ بن الحسين أنه القائم بأمر الحسين، وأشهد على محمّد بن على أنه القائم بأمر على، وأشهد على جعفر أنه القائم بأمر محمد، وأشـهد على موسـى أنّه القائم بأمر جعفر، وأشـهد على عليّ أنه وليُّ موسى، وأشهد على محمد أنه القائم بأمر على، وأشهد على عليٍّ أنه القائم بأمر

محمد، وأشـهد على الحسن أنه القائم بأمر عليٍّ، وأشـهد على رجلٍ من ولد الحسَين لا يُسمّى ولا يُكنى حتى يُظهرَ الله أمرَه، يملأَ الأرضَ عدلاً وقسطاً كما مُلئت جوراً وظُلماً، والسلام عليك يا أمير المؤمنين ورحمه الله وبركاته.

The man said: "I witness that there is no god but Allah and I will keep on that. I witness that Muhammad is the messenger of Allah and I will keep on that. (He pointed to Imam Ali (as) with his hand and said) I witness that you are the guardian of the messenger of Allah and the successor of his authority and I will keep on it. (He pointed to Imam al-Hasan (as) and said) I witness that you are his guardian and the successor of his authority and I will keep on it. I witness that al-Husayn bin Ali is his (al-Hasan's) guardian and the successor of his authority and I will keep on that. I witness that Ali bin al-Husayn is the guardian of al-Husayn. I witness that Muhammad bin Ali is the guardian of Ali bin al-Husayn. I witness that Ja'far is the guardian of Muhammad (bin Ali). I witness that Musa is the guardian of Ja'far. I witness that Ali (bin Musa) is the guardian of Musa. I witness that Muhammad (bin Ali bin Musa) is the guardian of Ali (bin Musa). I witness that Ali (bin Muhammad) is the guardian of Muhammad. I witness that al-Hasan is the guardian of Ali and I witness that a man

from among the offspring of al-Husayn, who is not named or surnamed until he appears by the will of Allah to spread justice allover the earth after it has been filled with injustice and oppression, is the guardian of al-Hasan bin Ali. Peace, mercy and blessing of Allah be upon you, O Amirul Mo'mineen."

ثم قام فمضى. فقال أمير المؤمنين للحسين: يا أبا محمد، اتّبِعه فانظر أين يقصد، قال: فخرجتُ فى أثره فما كان إلا أن وضع رجلُه خارج المسجد حتى ما درَيت أين أخذ من الأرض، فرجعت إلى أمير المؤمنين فأعلمتُه، فقال: يا أبا محمد تعرفه؟ قلت: لا، واللهُ ورسوله وأمير المؤمنين أعلم، فقال: هو الخضر .

Then he left. Then Amirul Mo'mineen said to Imam al-Hasan: "O Abu Muhammad, follow after him and see where he goes to!" Imam al-Hasan said: "I followed after him, but since he put his leg out of the gate of the mosque I could not know where he disappeared. I came back and told Amirul Mo'mineen (as). He said to me: "O Abu Muhammad, do you know who he is?" I said: "No, Allah, His messenger and Amirul Mo'mineen are more aware." He said: "He is al-Khidr (as)."

٣ - وأخبرنا محمد بن يعقوب الكلينى، عن عده من رجاله، عن أحمد بن أبى - عبد الله محمد بن خالد البرقى، عن الحسن بن العباس بن الحريش، عن أبى جعفر محمد ابن على ، عن آبائه أن أمير المؤمنين قال لابن عباس:

إنّ ليلةَ القدرِ فى كلّ سنه وإنّه ينْزِلُ فى تلك الليله أمرُ

السّنه وما قُضى فيها، ولذلك الأمرِ ولاةٌ بعدَ رسول الله .

فقال ابن عباس: مَن هم يا أمير المؤمنين؟ فقال:

أنا وأحدَ عشرَ مِن صلبى أئمةٌ محدّثون.

Muhammad bin Ya'qoob al-Kulayni narrated from some of his companions from (٣) Ahmad bin Abdullah bin Muhammad bin Khalid al-Barqi from al-Hasan bin al-Abbas bin al-Huraysh from Abu Ja'far Muhammad bin Ali al-Baqir (as) from his fathers (as) that Amirul Mo'mineen (as) had said to ibn Abbas:

"The Night of Predestination comes every year. In this night all that concerns the year and that will occur is revealed. This matter has guardians after the Prophet (S)."

Ibn Abbas asked, "O Amirul Mo'mineen, who are they?" He said:

"I and eleven ones of my progeny; divinely inspired imams."(١)

٤ - وأخبرنا محمد بن يعقوب، قال: حدثنا على بن محمد، عن عبد الله بن محمد بن خالد قال: حدثنى نصر بن محمد بن قابوس، عن منصور بن السندى، عن أبى داود المسترق، عن ثعلبه بن ميمون، عن مالك الجهنى، عن الحارث بن المغيره، عن الأصبغ بن نباته، قال: أتيت أمير المؤمنين علياً ذات يوم فوجدته مفكراً ينكت فى الأرض، فقلت: يا أمير المؤمنين تنكت فى الأرض أرغبةً منك فيها؟ فقال:

لا واللهِ، ما رغبتُ فيها ولا فى الدّنيا ساعةً قط، ولكنّ فكرى فى مولودٍ يكون مِن ظهرى هو المهدى الذى يملأها قسطاً وعدلاً كما مُلئتْ ظلماً وجوراً، تكون له حَيرةٌ وغيبه، يضلّ فيها أقوام ويهتدى فيها آخرون.

Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Abdullah bin (٤) Muhammad bin Khalid from Nasr bin Muhammad bin Qaboos from Mansoor bin as-Sindi from

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١- A-Kafi, vol.١ p.٢٤٧, ٥٣٢, al-Khissal p.٤٧٩, Kamal ad-Deen p.٣٠٤, Kifayatul Athar p.٢٢٠, al-Istinsar p.١٣-١٤, al-Ghayba by at-Toossi p.١٤١.

Abu Dawood al-Mustarraq from Tha'laba bin Maymoon from Malik al-Juhani from al-Harith bin al-Mugheera that al-Asbugh bin Nabata had said: "One day I came to Imam Ali (as) and I found him pondering and scratching up the ground. I said: "O Amirul Mo'mineen, you are scratching up the ground. Do you like it (the ground)?" He said:

No, by Allah. I have not liked it nor have I liked this worldly life a moment. But I am" pondering on someone that will be born from my progeny. He will be the eleventh son of mine (descendant-eleventh successor in the imamate). He will be al-Mahdi, who will spread justice and equity allover the world after it has been filled with injustice and oppression. There will be confusion and disappearance for him. Some people will go astray and others will be guided."

فقلت: يا أمير المؤمنين فكم تكون تلك الحيره والغيبه؟ فقال:

سبتٌ من الدهر.

فقلت: إنّ هذا لكائنٌ فقال:

نعم! كما أنه مخلوق.

قلت: أدرك ذلك الزمان؟ فقال:

أنّى لك يا أصبغ بهذا الأمرِ؟ أولئك خيارُ هذه الأمّهِ مع أبرارِ هذه العتره.

فقلت: ثمّ ما ذا يكون بعد ذلك ؟ قال:

يفعلُ الله ما يشاءُ، فإنّ له إراداتٍ وغايات ونهايات.

I said: "O Amirul Mo'mineen, how long will that confusion and that disappearance last?"

He said: "A period of time."

I said: "Will that really occur?"

He said: "Yes, it will. It has already been determined."

?I said: “Shall I be alive until that time

He said: “How far it is to you, O Asbugh! Those (the companions of al-Mahdi) are the best of this umma

p: ٧٢

".with the pure ones of the Prophet's progeny

"?I said: "Then what will happen after that

(He said: "Then Allah will do what He wills. He has wills, wishes and ends."(١

٥ – وحدثنى موسى بن محمد القمى أبو القاسم بشيراز سنه ثلاث عشره وثلاثمائه، قال: حدثنا سعد بن عبد الله الأشعرى، عن بكر بن صالح، عن عبد الرحمن بن سالم، عن أبى بصير، عن أبى عبد الله جعفر بن محمد قال: قال أبى لجابر بن عبد الله الأنصارى إنّ لى إليك حاجةً فمتى يخفُّ عليك أن أخلوَ بك فيها فأسألك عنها. قال جابر: فى أىّ الأوقات أحببت. فخلا به أبى يوماً فقال له:

يا جابرُ أخبرنى عن اللّوح الذى رأيتَه بيدِ فاطمةَ بنت رسول الله وعمّا أخبرتْكَ أمّى فاطمةُ به ممّا فى ذلك اللوح مكتوبٌ.

(٥) Musa bin Muhammad al-Qummi Abul Qassim told me in Shiraz in ٣١٣ AH., from Sa'd bin Abdullah al-Ash'ari from Bakr bin Salih from Abdurrahman bin Salim from Abu Baseer that Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) had said: "My father said to Jabir bin Abdullah al-Ansari: "I need you for something. Whenever you are not busy, let me be alone with you to ask you about something." Jabir said: "Whenever you like!" One day he was alone with him. He said to him: "O Jabir, tell me about the tablet you have seen in the hand of Fatima, the Prophet's daughter (as). What has my "?mother Fatima (as) told you about that has been written in that tablet

فقال جابر: أشهِدُ اللهَ الذى لا شريك له

١- Al-Kafi, vol.١ p.٣٣٨, al-Hidaya al-Kubra p.٨٨, Ithbat al-Wassiyya p.٢٢٥, ٢٢٩, Kamal ad-Deen p.٢٢٨, Kifayatul Athar p.٢١٩, Dala'il al-Imama p.٢٨٩, al-Ikhtisas p.٢٠٩, al-Ghayba by at-Toossi p.١٦٤, Biharul Anwar, vol.٥١ p.١١٧.

إنی دخلت علی أمّک فاطمهَ فی حیاهِ رسول الله فهنّیتُها بولاده الحسین ورأیتُ فی یدها لوحاً أخضرَ ظنَنتُ أنّه من زمرّد، ورأیتُ فیه کتابهً بیضاءَ شبیههً بنورِ الشّمس، فقلتُ لها: بأبی أنتِ وأمّی ما هذا اللوحُ؟ فقالت: هذا لوحٌ أهداه الله إلی رسوله فیه اسمُ أبی واسمُ بَعلی واسمُ ولْدی واسمُ الأوصیاء من ولدی، أعطانیه أبی لیبَشّرَنی بذلک. قال جابر: فدفعَتهُ إلیَّ أمُّک فاطمهُ فقرأتُه ونسخْتُه. فقال له أبی: یا جابرُ فهل لک أن تعرضَه علیَّ؟ قال: نعَم. فمَشی معه أبی إلی منْزله فأخرجَ أبی صحیفهٌ مِن رقّ فقال: یا جابرُ انظر فی کتابک حتی أقرأ أنا علیک، فقرأه أبی علیه فما خالف حرفٌ حرفاً. فقال جابر: فأُشهد الله أنی هکذا رأیتُه فی اللوح مکتوبا:

Jabir said: “I swear by Allah, Whom there is no god other than, that I had come to your mother Fatima (as) when the Prophet (S) was alive to congratulate her for the birth of al-Husayn (as) and I found a green tablet in her hand. I thought it was of emerald. It had a white writing like the light of the sun. I said to her: “My father and mother may be sacrificed for you! What is this tablet?” She said: “This tablet has been gifted by Allah the Almighty to His messenger (as). It has the names of my father, my husband, my two sons and the names of the guardians of my grandsons. My father has given it to me to make me delighted with it.” Jabir

said: “Your mother Fatima (as) gave it to me. I read it and copied it.” My father (as) said to him: “O Jabir, would you show it to me?” Jabir replied: “Yes.” My father (as) went with Jabir to his house. My father took out a tablet of leather and said to Jabir: “Look at the book with you until I read to you from my tablet.” My father read to him and there was no even one letter different from Jabir’s book. Jabir said: “I swear by Allah that I have seen the following written in the tablet:

بسم الله الرحمن الرحيم، هذا كتاب من الله العزيز الحكيم لمحمّد نبيّه ونورِه وحجابِه وسفيرِه ودليله، نزل به الروح الأمين مِن عند رب العالمين، يا محمد عظّم أسمائى، واشكر نعمائى، ولا تجحد آلائى، إنى أنا الله لا إله إلا أنا، قاصمُ الجبارين، ومديل المظلومين، وديّان يوم الدين، وإنى أنا الله لا إله إلا أنا، فمَن رجا غير فضلى أو خاف غير عدلى عذبتُه عذاباً لا أعذبه أحداً من العالمين، فإيّاى فاعبد، وعلىَّ فتوكّل.

In the name of Allah, the Beneficent, the Merciful. This is a book from Allah, the Mighty, the Wise to His messenger, His light, His screen, His deputy and His guide Muhammad. The Archangel Gabriel has revealed it from the Lord of the worlds. O Muhammad, glorify My attributes, be grateful to My blessings and do not deny them. I am Allah. There is no god but Me. I am the Destroyer of the arrogants, the Supporter of the oppressed,

the Master of the Day of Judgement and I am Allah; there is no god but Me. Whoever expects for other than My favor or fears other than My justice, I will subject him to such a torment that I will never torture any one of people with; therefore worship Me and rely on Me.

إنی لم أبعث نبیّاً فأکملتُ أیامه وأنقضت مدته إلّا جعلتُ له وصیاً، وإنی فضّلتُک علی الأنبیاء، وفضّلت وصیَّک علی الأوصیاء، وأکرمتک بشبلَیک وسبطَیک الحسن والحسین، فجعلت الحسن معدنَ علمی بعد انقضاء مده أبیه، وجعلت حُسیناً معدنَ وحیی فأکرمتُه بالشهاده وختمتُ له بالسعاده، فهو أفضل مَن استُشهد فیَّ، وأرفعُ الشهداء درجه عندی، جعلت کلمتی التامهَ معه وحجتی البالغهَ عنده، بعترته أُثیب وأُعاقب.

I have never sent a messenger unless I have appointed his guardian when his days were about to end. I have preferred you to all of the prophets. I have preferred your guardian to all of the guardians. I have granted you with your two grandsons; al-Hasan and al-Husayn. I have made al-Hasan the vessel of My knowledge after the end of his father's time and made al-Husayn the essence of My revelation and so I have honored him with martyrdom and concluded his life with happiness. He is the best of those, who are martyred for the sake of Me. He has the highest rank among the martyrs near Me. I have put My perfect Word with him and My irrefutable proof near him. By the means of his progeny I reward and punish.

أوّلُهم علیٌّ

سيد العابدين وزين أوليائى الماضين وابنه سمىّ جده المحمود محمد الباقر لعلمى والمعدن لحكمتى، سيهلك المرتابون فى جعفر، الرادُّ عليه كالراد علىَّ، حقَّ القولُ منى لأكرمنَّ مثوى جعفر ولأسرنَّهُ فى أشياعه وأنصاره وأوليائه، أتيحت بعده فتنه عمياء حندس لأنَّ خيط فرضى لا ينقطع وحجتى لا تخفى وأن أوليائى بالكأس الأوفى يُسقَون، أبدال الأرض، ألا ومَن جحد واحداً منهم فقد جحدنى نعمتى، ومَن غيَّر آيةً من كتابى فقد افترى علىَّ.

The first of them is Ali, the master of the worshippers and the best of My previous saints. His son has the same name of his praiseworthy grandfather; Muhammad al-Baqir, who gets deep through My knowledge and wisdom. Those, who doubt Ja'far, will perish. One, who denies him, as if denies Me. It is a promise of Me that I will honor the abode of Ja'far. I will make him pleased with his followers and assistants. After him there will be a dark sedition. Definitely the thread of My guidance will never be cut and My proof will never disappear. My saints will drink with the full cup. They are My deputies on the earth. Whoever denies any one of them, denies My favors and whoever changes a verse of My Book fabricates lies against Me.

ويلٌ للمفترين الجاحدين عند انقضاء مده عبدى موسى وحبيبى وخيرتى، إن المكذبَّ به كالمكذِّب بكل أوليائى، وهو وليّى وناصرى ومَن أضع عليه أعباءَ النبوه وأمتحنه بالاضطلاع بها، وبعده خليفتى علىُّ بن موسى الرضا يقتله عفريتٌ مستكبر، يُدفن فى المدينه التى بناها العبد الصالح ذو القرنين، خيرُ خلقى

يُدفن إلى جنب شرّ خَلقى، حقَّ القولُ منى لأ قرَّنَّ عينه بابنه محمدٍ وخليفته من بعده ووراث علمِه وهو معدن علمى وموضعُ سرّى وحجّتى على خلقى.

Woe unto the fabricators and deniers when the time of My slave, beloved and choice Musa has elapsed. He, who mistrusts him, as if he has mistrusted all My loyal saints. He is My guardian and supporter and it is he, whom I try with the burdens of prophethood. After him is My deputy Ali bin Musa ar-Redha. He will be killed by an arrogant devil. He will be buried in the city, which has been built by My benevolent slave (Alexander the Great) Thul Qarnayn. The best of My people is buried beside the worst of My people.(١) It is My promise that I will delight his eyes with his son Muhammad; the caliph after him and the heir of his knowledge. He is the vessel of My knowledge, the trustee of My secret and My proof and authority before My people.

جعلتُ الجنه مثواه وشفّعتُه فى سبعين ألفاً مِن أهل بيته؛ كلُّهم قد استوجبوا النار، وأختمُ بالسعادهِ لابنه علىٍّ وليّى وناصرى والشاهدِ فى خلقى وأمينى على وحيى، أُخرج منه الداعىَ إلى سبيلى والخازنَ لعِلمى الحسنَ، ثمَّ أكمِّلُ ذلك بابنه رحمةً للعالمين، عليه كمالُ موسى وبهاءُ عيسى وصبرُ أيّوب، تُستذلّ أوليائى فى زمانه، وتتهادى رؤوسُهم كما تتهادى رؤوسُ التّرك والديلم فيُقتلون ويحرّقون، ويكونون خائفين وجِلين مرعوبين، تُصبغ الأرض مِن دمائهم ويفشو الويلُ والرنّه فى نسائهم، أولئك أوليائى حقّاً وحقَّ علىَّ أن أرفعَ عنهم كلَّ عمياءَ

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١ - Imam ar-Redha (as) was buried in Tooss, a city in Iran, and then Haroon ar-Rasheed, the Abbasid caliph was buried beside him.

حندس وبهم أكشفُ الزلازل وأرفع عنهم الآصار والأغلال، اولئِك عليهم صلواتٌ من ربهم ورحمةٌ، واولئك هم المهتدون.

قال أبو بصير: لو لم تسمع فی دهرك إلّا هذا الحديث الواحد لكفاك، فصُنه إلّا عن أهله.

I have made Paradise as his abode and have accepted his intercession for seventy thousand ones of his relatives, who all deserve to be in Hell. I will end the life of his son Ali with contentment. He is My guardian and supporter. He is My witness among My people and the trustee, to whom My revelation is entrusted. I will make his son al-Hasan a propagandist for My mission and a keeper of My knowledge. Then I will complete that with his son; My mercy to My peoples. He has the perfection of Moses, the beauty of Jesus Christ and the patience of Ayyoob (Job). In his time my saints are despised and their heads fall like the heads of the Turks and the Daylams.(۱) They are killed and burned. They are always afraid. The ground is dyed with their bloods. Grief and wail spread among their women. Those are my real saints and I have to rid them of every dark sedition and all loads and restrictions. (Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course).(۲)

Abu Baseer said: "If you have not heard along your age except of this tradition, it will have sufficed you. You are to keep it secret except for those,

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۱- A dynasty in Iran.

۲- Qur'an, ۲:۱۵۷.

(who are qualified for it."(١

٦ – وأخبرنا أحمد بن محمد بن سعيد بن عقده الكوفى، قال: حدثنا يحيى بن زكريا بن شيبان من كتابه سنه ثلاث وسبعين ومائتين، قال: حدثنا على بن سيف بن عميره، قال: حدثنا أبان بن عثمان، عن زراره، عن أبى جعفر الباقر عن آبائه قال: قال رسول الله:

إنّ مِن أهل بيتى اثنا عشر محدّثاً.

فقال له رجل يقال له عبد الله بن زيد وكان أخا علىّ بن الحسين من الرضاعه: سبحان الله محدثاً؟ – كالمنكر لذلك – قال: فأقبل عليه أبو جعفر فقال له: أما والله إنّ ابن أمّك كان كذلك – يعنى علىّ بن الحسين –.

(٦) Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Yahya bin Zakariyya bin Shayban from Ali bin Sayf bin Omayra from Abban bin Uthman from Zurara from Imam Abu Ja'far al-Baqir (as) from his fathers (as) that the Prophet (S) had said:

"From among my progeny there will be twelve inspired men."

A man called Abdullah bin Zayd, who was the foster-brother of Ali bin al-Husayn as-Sajjad(٢) (as), said to him (to Imam al-Baqir): "Glory be to Allah! Inspired!" as if he denied that.

Imam Abu Ja'far al-Baqir (as) said to him: "By Allah, the son of your mother –he meant (Ali bin al-Husayn (as)– was indeed inspired."(٣

٧ – أخبرنا محمد بن همام، قال: حدثنا أبى وعبد الله بن جعفر الحميرى، قالا: حدثنا أحمد بن هلال، قال حدثنى محمد بن أبى عمير سنه أربع ومائتين، قال: حدثنى سعيد بن غزوان، عن أبى بصير، عن أبى عبد الله،

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١ – Al-Kafi, vol.١ p.٥٢٧, Kamal ad-Deen p.٣٠٨, Oyoon Akhbar ar-Redha vol.١ p.٤١, al-Ikhtisas p.٢١٠, al-Ghayba by at-Toossi p.١٤٣, Manaqib by ibn Shahrashoop vol.١ p.٢٩٦.

٢ – He is the fourth imam of the Shia.

٣ – Biharul Anwar, vol.٣٦ p.٢٧٢, Awalim al-Uloom, vol.١٥/٣ p.٢٢٨.

عن آبائه قال: قال رسول الله:

إن الله إختارَ مِن كلّ شـيء شـيئاً؛ إختار من الأرض مكهَ، واختار من مكّه المسـجدَ، واختار من المسجد الموضعَ الذى فيه الكعبهُ واختار من الأنعام إناثَها ومن الغنم الضأنَ واختار من الأيام يوم الجمعه، واختار من الشـهور شـهرَ رمضان، ومن الليالى ليلهَ القدر، واختـار من الناس بنى هاشم، واختارنى وعليّاً من بنى هاشم، واختار منى ومن علىٍّ الحسنَ والحسـين ويكمّله اثنى عشـر إماماً من ولد الحسين، تاسعهم باطنُهم وهو ظاهرهم وهو أفضلهم وهو قائمهم.

Muhammad bin Hammam narrated from Abu Abdullah bin Ja'far al-Himyari from (٧) Ahmad bin Hilal from Muhammad bin Abu Omayr from Sa'eed bin Ghazwan from Abu Baseer from Abu Abdullah as-Sadiq (as) from his fathers (as) that the Prophet (S) had said:

"Allah the Almighty has chosen a thing from every thing. He has chosen Mecca from the earth, the mosque from Mecca and the place, in which the Kaaba is, from the mosque. He has chosen the females from among the cattle and the ewe from among the sheep. He has chosen Friday from among the days, Ramadan from among the months and the Night of Predestination from among the nights. He has chosen the Hashimites(١) from among the peoples, has chosen me and Ali from among the Hashimites, has chosen al-Hasan and al-Husayn from me and Ali and then He completed the twelve imams from the progeny of al-Husayn. The ninth of them (of al-Husayn's progeny) is the hidden and the apparent and the best of them. He is the

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١- (Hashim is the grandfather of the Prophet (S.

”.expected imam

The same was narrated by Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor from al-Hasan bin Muhammad bin Jumhoor from Ahmad bin Hilal from Muhammad bin Abu Omayr from Sa'eed bin Ghazwan from Imam Abu Abdullah as-Sadiq (as).(١)

٨ – ومن كتاب سليم بن قيس الهلالى ما رواه أحمد بن محمد بن سعيد بن عقده، ومحمد بن همام بن سهيل، و عبد العزيز وعبد الواحد ابنا عبد الله بن يونس الموصلى – عن رجالهم – عن عبد الرزاق بن همام، عن معمر بن راشد: عن أبان بن أبى عياش، عن سليم بن قيس.

From the book of Sulaym bin Qayss al-Hilali(٢) there was a tradition narrated by (٨) Ahmad bin Muhammad bin Sa'eed bin Oqda, Muhammad bin Hammam bin Suhayl and Abdul Aziz and Abdul Wahid the sons of Abdullah bin Younus al-Moossili from their companions; Abdurrazak bin Hammam, Ma’mar bin Rashid, Abban bin Abu Ayyash .and Sulaym bin Qayss

وأخبرنا به من غير هذه الطرق هارون بن محمد قال: حدثنى أحمد بن عبيد الله بن جعفر بن المعلى الهمدانى، قال: حدثنى أبو الحسن عمرو بن جامع بن عمرو بن حرب الكندى، قال: حدثنا عبد الله بن المبارك شيخ لنا كوفى ثقه، قال: حدثنا عبد الرزاق بن همام شيخنا، عن معمر، عن أبان بن أبى عياش، عن سليم بن قيس الهلالى. وذكر أبان أنه سمعه أيضا عن عمر بن أبى سلمه. قال معمر: وذكر أبو هارون العبدى أنه سمعه أيضا عن عمر بن أبى سلمه، عن سليم:

From another way the tradition was narrated by Haroon bin Muhammad from Ahmad

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١ - Ithbat al-Wassiyya p.٢٢٥, ٢٢٧, Kamal ad-Deen p.٢٨١, Dala’il al-Imama p.٢٢٠, Muqtadhab al-Athar p.٩-١٠, al-Ghayba by at-Toossi p.١٤٢, al-Istinsar p.٨, al-Mukhtasar .p.١٥٩

٢- Sulaym bin Qayss was one of Imam Ali’s companions. Al-Hajjaj bin Yousuf ordered to kill him. He fled and resorted to Abban bin Abu Ayyash. He remained hidden there until he was about to die where he said to Abban: “I am about to die and you have done me a great favor. O my nephew, after the Prophet (S) so and so had occurred...” .He gave him a book. No one had ever narrated this from Sulaym except Abban

bin Obaydillah bin Ja'far bin al-Mu'alla al-Hamadani from Abul Hasan Amr bin Jami' bin Amr bin Harb al-Kindi from Abdullah bin al-Mubarak from Abdurrazak bin Hammam from Ma'mar from Abban bin Abu Ayyash from Sulaym bin Qayss al-Hilali. Abban said that he also had heard it from Umar bin Abu Salama. Ma'mar said that Abu Haroon al-Abdi had also heard it from Umar bin Abu Salama that Sulaym had said:

أن معاويه لما دعا أبا الدرداء وأبا هريره ونحن مع أمير المؤمنين على بصفين فحمّلهما الرساله إلى أمير المؤمنين على وأدّياه إليه، قال: قد بلغتمانى ما أرسلكما به معاويه فاستمعا منى وأبلغاه عنى كما بلغتمانى، قالا: نعم فأجابه على الجواب بطوله حتى إذا انتهى إلى ذكر نصب رسول الله إيّاه بغدير خم بأمر الله تعالى قال:

When Mo'awiya sent for Abud Darda' and Abu Hurayra, while we were with Amirul Mo'mineen (as) in (the battle of) Siffeen, and gave them a letter to be given to Amirul Mo'mineen Ali (as), Imam Ali said to the two messengers after receiving the letter: "You informed me of what Mo'awiya have sent with you. Then listen to me and inform him of what I shall say to you."

They said: "Yes, we do."

Imam Ali (as) replied with a long answer until he mentioned the matter when the Prophet (S) had appointed him (Imam Ali) in Ghadeer Khum as the guardian and the caliph after him (after the Prophet) according to the order of Allah. He said:

لما نزلَ عليه

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ

وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

قال الناس: يا رسول الله، أخاصةٌ لبعض المؤمنين أم عامّه لجميعهم؟ فأمر الله تعالى نبيه أن يعلّمهم ولايةَ مَن أمرَهم الله بولايته، وأن يفسر لهم من الولايه ما فسر لهم من صلاتهم وزكاتهم وصومهم وحجهم. قال على فنصبنى رسول الله بغدير خم وقال:

إن اللَه أرسلنى برسالةٍ ضاق بها صدرى وظننتُ أنّ الناس مكذبونى، فأوعدنى لأبلّغنَّها أو ليُعذبنى، قُم يا علىُّ.

When this verse "Only Allah is your guardian and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow,"(١) was revealed to the Prophet (S), the people asked him: "O messenger of Allah, does it concern some of the believers particularly or the all in general?" Then Allah ordered His messenger to declare for them the guardian, whom Allah had chosen, and to explain for them the matter of guardianship as he had explained the matters of prayer, zakat, fasting and hajj. Imam Ali (as) said: "The Prophet (S) appointed me (as guardian) in Khum(٢) and said:

"Allah the Almighty has revealed to me something, which my chest became unable to bear and I thought that people would not believe me if I announced, then Allah threatened me either to announce it or He would punish me."

ثمّ نادى بأعلى صوته بعد أن أمر أن يُنادى بالصلاه جامعه، فصلى بهم الظهر، ثم قال:

يا أيها الناس إنّ الله مولاى، وأنا مولى المؤمنين، وأنا أولى بهم منهم بأنفسهم، مَن كنتُ مولاه فعلىٌّ مولاه، اللهم والِ مَن

١- Qur'an, ٥:٥٥.

٢- Khum is a place between Mecca and Medina.

والاه وعادِ مَن عاداه.

فقام إليه سلمان الفارسی فقال: يا رسول الله ولاءُ ماذا؟ فقال:

مَن كُنت أولى به من نفسه فَعَلِيٌّ أولى به من نفسه.

فأنزل الله

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ ۙ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

He ordered his companions to call for the prayer. He led them in offering the Dhuhr(١) prayer and then he asked Ali to get up. He said to the people very loudly: "O people, Allah is my guardian and I am the guardian of the believers. I am worthier of them than themselves. Whoever I am his guardian, Ali is to be his guardian. O Allah, support whomsoever supports him and be the enemy of whoever opposes him!"

Salman al-Farisi got up and said: "O messenger of Allah, what guardianship is it?"

The Prophet (S) said: "Whoever that I am worthier of than himself, has to consider Ali as worthier of him than himself."

Then Allah revealed, "This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion."(٢)

فقال له سلمان: يا رسول الله، أنَزَلَت هذه الآيات فی عليٍّ خاصه؟ قال:

بلْ فيه وفی أوصيائی إلی يوم القيامه.

فقال: يا رسول الله، بيِّنْهم لی. قال:

عليٌّ أخی ووصيّی ووارثی وخليفتی فی أمّتی ووليُّ كلِّ مؤمن بعدی، وأحدَ عشرَ إماماً مِن ولده، أوَّلُهُم ابنی حسن ثم ابنی حُسين، ثمّ تسعةٌ من ولد الحسين واحداً بعد واحدٍ؛ هُم مع القرآنِ والقرآنُ معهم لا يفارقونه ولا يفارقهم حتی يردوا

١- Dhuhr means Noon.

٢- Qur'an, ٥:٣.

علیَّ الحوضَ.

”?Salman said: “O messenger of Allah, have these verses been revealed about Ali

The Prophet (S) said: “About him and about my guardians until the Day of Resurrection.”

”?Salman asked: “O messenger of Allah, would you please tell me about them

The Prophet (S) said: “They are my brother, guardian, son-in-law, heir, the caliph of my umma and the guardian of every believer after me, Ali and eleven imams of my progeny; the first of them is my son Hasan then my son Husayn and then nine imams from al-Husayn’s progeny one after the other. They are with the Qur'an and the Qur'an is with them. They will never part with it nor will it part with them until they will come to me at the pond in Paradise.”

فقام اثنا عشر رجلاً من البدريين فقالوا: نشهد أنا سمعنا ذلك من رسول الله كما قلتَ يا أمير المؤمنين، سواء لم تزد ولم تنقص، وقال بقيه البدريين الذين شهدوا مع عليٍّ صفين: قد حفظنا جُلَّ ما قلتَ، ولم نحفظ كله، وهؤلاء الإثنا عشر خيارُنا وأفاضلُنا. فقال عليٌّ: صدقتم ليس كل الناس يحفظ، وبعضهم أفضل من بعض. وقام من الاثنى عشر أربعةٌ: أبو الهيثم بن التيهان، وأبو أيوب، وعمار، وخزيمه بن ثابت ذو الشهادتين فقالوا: نشهد أنا قد حفظنا قولَ رسول الله يومئذ، والله إنه لقائمٌ وعليّ قائمٌ إلى جانبه وهو يقول:

Twelve men from among those, who had fought with the Prophet (S) in the battle of Badr, got up and said: “O Amirul Mo'mineen, we witness that we have heard this

".from the Prophet (S) exactly as you say no word more no word less

The rest of companions (of Badr) said: "We have memorized the most of what you ".said but not all of it. These twelve men are the best of us

Imam Ali (as) said: "You are right. Not all of the people can memorize everything. ".(Some are better than the others (in memorizing

From among those twelve men four men; Abul Haytham bin at-Tayhan, Abu Ayyoob, Ammar and Khuzayma bin Thabit got up and said: "We witness that we have memorized the saying of the Prophet (S) then. He said while he was standing up and :Ali was standing beside him

يا أيُّها الناسُ، إنّ الله أمرنى أنْ أُنصّبَ لكم إماماً يكون وصيّى فيكم وخليفتى فى أهل بيتى وفى أمّتى من بعدى، والذى فرض الله طاعتَه على المؤمنين فى كتابه وأمرَكم فيه بولايته، فقلتُ: يا ربّ خشيتُ طعنَ أهلِ النفاق وتكذيبَهم، فأوعَدنى لأبلّغنّها أو لَيعاقبنى. أيّها الناس إن الله أمرَكم فى كتابه بالصّلاه، وقد بيّنتُها لكم وسننتُها لكم، والزكاهَ والصوم، فبيّنتُهُما لكم وفسّرتُهما، وقد أمركم اللهُ فى كتابه بالولايه، وإنى أُشهِدكم أيّها الناس إنها خاصّهٌ لهذا ولأوصيائى من ولدى وولده، أوّلُهم ابنى الحسن ثم الحسينُ ثم تسعهٌ من ولد الحسين، لا يفارقون الكتابَ حتى يردوا علىَّ الحوضَ.

O people! Allah has ordered me to appoint for you an imam, who will be my guardian" among you and the successor in my family and my umma after me. Allah has imposed upon the believers, In His Book, to obey him and ordered

them to submit to him. I said: O my God! I fear that the hypocrites may not believe me. .Then He threatened me either to inform of it or He would punish me

O people, Allah has ordered you in His Book to offer prayers, which I have explained to you. He has ordered you of zakat and fasting, which also I have explained to you. He has ordered you, in His Book, of the guardianship and I call you, O people, to witness that this concerns particularly this (Ali) and the guardians of my progeny and his progeny. The first of them is my son al-Hasan then al-Husayn and nine of al-Husayn's progeny. They will never part with the Book until they come to me at the .(pond (in Paradise

يا أيها الناس إنى قد أعلمتُكم مفزعَكُم بعدى، وإمامَكم ووليَّكم وهاديَكم وهو عَلىّ بنُ ابى طالب أخى، وهو فيكم بمنْزِلتى، فقلّدوه دينَكم وأطيعوه فى جميع أمورِكم، فإنَّ عنده جميعَ ما علّمنى الله ، أمرنى اللهُ أن أعلّمَه إيّاه وأنْ أعلِمَكم أنّه عنده، فَسَلموه وتعلَّموا منه ومِن أوصيائه، ولا تُعلّموهم ولا تتقدَّموا عليهم، ولا تتخلَّفوا عنهُم فإنَّهم مع الحقِّ والحقُّ معهم، لا يُزايلُهم ولا يزايلونه.

O people, I have informed you of your resort, your imam, guardian and guide after me. He is Ali bin Abu Talib. He is my brother and he is among you as I have been among you. Entrust him with your religion and obey him in all of your affairs. He has all what Allah has taught

me. Allah has ordered me to teach it to him and to inform you that he has learned it. Ask him and learn from him and from his guardians. Do not try to teach them. Do not precede them and do not lag behind them because they are with the truth and the truth is with them. They never part with the truth nor will it part with them."

ثمّ قال عليٌّ صلوات الله عليه لأبى الدّرداء وأبى هريره ومَن حوله:

يا أيّها الناس، أتعلمونَ أنّ الله تبارك وتعالى أنزل فى كتابه

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۖ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

فجمعنى رسول الله وفاطمه والحسن والحسين فى كساء ثم قال: اللهم هؤلاء أحبّتى وعترتى وثقلى وخاصّتى وأهلُ بيتى فأذهِبْ عنهم الرجسَ وطهّرهم تطهيراً. فقالت أمُّ سلمه: وأنا، فقال لها: وأنتِ إلى خير، إنمّا أنزلت فىَّ وفى أخى علىّ وفى ابنتى فاطمه وفى ابنىَّ الحسن والحسين وفى تسعه من ولد الحسين خاصه، ليس فيها معنا أحد غيرنا.

Then Imam Ali (as) said to Abud Darda', Abu Hurayra and those around him:

O people, do you know that when Allah revealed in His Book, "Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying,"(١) the Prophet (S) gathered me, Fatima, Hasan and Husayn with him under one garment and said: "O Allah, these are my beloved family, my weighty thing I have left and the people

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١- Qur'an, ٣٣:٣٣.

".of my house. O Allah, keep away the uncleanness from them and purify them

"!Umm Salama(١) said: "And Me

The Prophet (S) said: "You will be of a pleasant fate. This verse has been revealed concerning me, my brother Ali, my daughter Fatima, my sons al-Hasan and al-Husayn ".and nine ones of al-Husayn's progeny and no one else

فقام جلُّ الناس فقالوا: نشهد أن أمّ سلمه حدثتنا بذلک، فسألنا رسول الله فحدّثنا کما حدثتْنا أمُّ سلمه. فقال علی:

ألستم تعلمون أنّ الله أنزل فی سوره الحج

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۖ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

Most of people available there got up and said: "We witness that Umm Salama has narrated this for us. We asked the Prophet (S) and he confirmed what Umm Salama ".had narrated

Imam Ali (as) said: "Do you not know that Allah has revealed in the sura of al-Hajj these verses, "O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard in (the way of) Allah, (such) a striving a is due to Him; He has chosen you and has not laid upon you any hardship in religion; the faith of your father Ibraheem; He

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١- She is the Prophet's wife.

named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people."(١)

فقام سلمان عند نزولها فقال: يا رسول الله، مَن هؤلاء الذين أنتَ شهيد عليهم وهم شهداءُ على الناس الذين اجتباهم الله ولم يجعل عليهم فى الدين من حرج ملّةَ أبيهم إبراهيم؟ فقال رسول الله:

عنىَ اللهُ تعالى بذلك ثلاثه عشر إنساناً: أنا وأخى عليّاً وأحد عشر من ولده؟

فقالوا: اللهم نعم! قد سمعنا ذلك من رسول الله .

فقال علىّ: أنشد كم بالله تعلمون أن رسول الله قام خطيباً ثم لم يخطبْ بعد ذلك، فقال:

أيّها الناس إنى قد تركتُ فيكم أمرَين لن تضلّوا ما إنْ تمسّكتم بهما؛ كتاب الله وأهل بيتى، فإنّ اللطيف الخبير قد أخبرنى وعهِد إلىّ أنهما لن يفترقا حتى يردا علىَّ الحوضَ؟

And then Salman asked the Prophet (S): "O messenger of Allah, who are these people, whom you are the witness on and who are the witnesses on people and whom Allah has chosen and has not laid upon them any hardship in religion; the faith of their father Ibraheem?"

The Prophet (S) said: "Allah has meant by that thirteen persons; me, my brother Ali and eleven ones of his progeny."

(They said: "Yes, by Allah, we have heard that from the Prophet (S)."

Imam Ali (as) said: "I adjure you before Allah! Have you known that the Prophet (S) has made a speech that he has not made other speech after it when he said: "O people, I have left among you

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١- Qur'an, ٢٢:٧٧-٧٨.

two things; the book of Allah and my family. If you keep to them, you will never go astray at all. The Archangel Gabriel has informed me and promised me that they will never separate until they come to me at the pond (in Paradise)"?

فقالوا: نعم اللهم، قد شـهِدنا ذلك كلَّه من رسول الله ، فقام اثنا عشر رجلاً من الجماعه فقالوا: نشهد أن رسول الله حين خطب فى اليوم الـذى قُبض فيه قـام عمر بن الخطـاب شِبْه المُغضب فقال: يا رسول الله، لكلّ أهل بيتك؟ فقال: لا، ولكن لأوصـيائى منهم: علىٌّ أخى ووزيرى ووارثى وخليفتى فى أمّتى ووليُّ كل مؤمن بعدى، وهو أوّلهم وخيرهم، ثم وصـيّه بعده ابنى هذا -وأشار إلى الحسنِ- ثم وصـيّه ابنى هـذا -وأشار إلى الحسـين-، ثم وصـيه ابنى بعده سـمىُّ أخى، ثم وصـيّه بعده سـميّى، ثم سـبعه من ولده واحـد بعـد واحـد حتى يردوا علىَّ الحوضَ، شـهداء الله فى أرضه وحججه على خلقه، مَن أطاعهم أطاع الله، ومَن عصاهم عصـى الله.

They said: "Yes, by Allah, we have witnessed all that from the Prophet (S)".

Then twelve men got up and said: "We witness that when the Prophet (S) made a speech in the last day of his life, Umar bin al-Khattab got up angrily and said: "O messenger of Allah, all the people of your house"?

The Prophet (S) said: "No, only my guardians; Ali, my brother, vizier, heir, the caliph of my umma and the guardian of every believer after me, who is the first of them and the best of them, and then his guardian

after him; my son–he pointed to al–Hasan– then his guardian; my son–he pointed to al–Husayn– then his guardian, whose name is like the name of my brother (Ali) then his guardian after him, whose name is like mine then seven ones; his (Muhammad bin Ali's) son and (six) grandsons one after the other until they come to me at the pond. They are the witnesses of Allah on His earth and the authorities over His people. He, who obeys them, obeys Allah and he, who disobeys them, disobeys Allah."

فقام السبعون البدريّون ونحوهم من المهاجرين فقالوا: ذكّرتمونا ما كنّا نسِّيناه! نشهد أنّا قد كنا سمِعنا ذلك من رسول الله . فانطلق أبو الدرداء وأبو هريره فحدّثا معاويه بكل ما قال عليٌّ وما استشهد عليه وما ردَّ عليه الناسُ وشهِدوا به.

Seventy men, who had fought with the Prophet (S) in the battle of Badr, and nearly the same number of al–Muhajireen(١) got up and said: "You reminded us of what we have forgotten. We witness that we have heard that from the Prophet (S)."

Abud Darda' and Abu Hurayra left and told Mo'awiya of all that Imam Ali (as) had said and that the people had witnessed of."(٢)

٩ – وبهذا الإسناد عن عبد الرزاق بن همام قال: حدثنا معمر بن راشد، عن أبان بن أبى عياش، عن سليم بن قيس الهلالى قال:

لما أقبلنا من صفين مع أمير المؤمنين نزل قريباً من دَير نصرانيٍّ إذ خرج علينا شيخ من الدير جميل الوجهِ حسَنُ الهيئه والسمت معه كتاب، حتى أتى أميرَ المؤمنين فسلّم

١- Muhajireen: the first Muslims, who had emigrated from Mecca to Medina.

٢ - The book of Sulaym bin Qayss p.١٤٨, Kamal ad–Deen p.٢٧٤, Biharul Anwar, vol.٣٣ p.١٥٩, al–Yateema wed Durra ath–Thameena p.٥٧.

عليه ثم قال: إنى من نسل حوارىّ عيسى بن مريم وكان أفضلَ حوارىّ عيسى - الإثنى عشر - وأحبَّهم إليه وآثرَهم عنده، وأنّ عيسى أوصى إليه ودفع إليه كتبه وعلَّمَه حكمتَه، فلم يزل أهلُ هذا البيت على دينه متمسّكين بملّته لم يكفروا ولم يرتدّوا ولم يغيّروا.

(٩) The same previous series of narrators from Abdurrazak bin Hammam from Ma'mar bin Rashid from Abban bin Abu Ayyash that Sulaym bin Qayss al-Hilali had said:

When we were coming back with Amirul Mo'mineen (as) from (the battle of) Siffeen," we stopped for a time to rest near a monastery. A handsome and neat old man came out of the monastery. He had a book in his hand. He came to Amirul Mo'mineen, greeted him and said: "I am from the progeny of one of the disciples of Jesus Christ (as). He was the best of the twelve disciples of Jesus Christ and the most beloved one to him. Jesus Christ (as) had entrusted him with his wills, given him his books and taught him his knowledge and wisdom. The progeny of this disciple had been still keeping to the faith of Jesus Christ. They had never disbelieved or apostatized from his religion.

وتلك الكتبُ عندى إملاءَ عيسى بن مريم وخطّ أبينا بيَده، فيها كلُّ شىء يفعل الناس من بعده، واسم ملك ملك من بعده منهم، وأنّ الله تبارك وتعالى يبعث رجلًا من العرب من ولد إسماعيل بن إبراهيمَ خليلِ الله من أرضٍ يقال لها: تهامه، مِن قريه يقال لها: مكّه، يقال له: أحمد، له اثنا

عشـر اسماً، وذَكَر مبعثَه ومولدَه ومهاجرتَه ومَن يقاتله ومن ينصُره ومن يعاديه، وما يعيش، وما تَلقى أمّتُه بعده إلى أن ينْزلَ عيسى بنُ مريم من السماءِ.

The books are still with me. They had been written by the hand of our forefather according to the dictation of Jesus Christ (as) himself. Every thing that would happen after him had been mentioned in these books and the names of all the kings, who would rule after him, one after the other. It had been mentioned that Allah the Almighty would send a man from among the Arabs as a prophet. He would be from the progeny of Ishmael the son of Abraham. He would be from a land called Tehama and a village called Mecca. His name would be Ahmad. He would have twelve names. His advent, birth, emigration, who would fight him, who would support him, who would be his enemies, how long he would live and what his umma would face after him until Jesus Christ (as) would descend from the Heaven had been mentioned in these books.

وفى ذلـك الكتب ثلاـثه عشـر رجلاًـ من ولـد إسـماعيل بن إبراهيم خليل الله مِن خيرِ خلق الله ومِن أحبّ خلق الله إليه، واللهُ وليٌّ لمن والاهم وعدو لمَن عاداهم، من أطاعهم اهتدى ومَن عصاهم ضلَّ، طاعتُهم لله طاعةٌ ومعصـيتُهم لله معصـيه، مكتوبةٌ أسماؤهم وأنسابهم ونعوتهم وكَم يعيش كلُّ رجلٍ منهم واحـد بعـد واحد وكم رجل منهم يسـتتر بدينه ويكتُمه من قومه، ومَن الذى يظهرُ منهم وينقاد له الناسُ حتىّ ينْزلَ عيسى بن مريم

على آخرِهم فيُصلّى عيسى خلفه ويقول: إنّكم لأئمّةٌ لا ينبغى لأحدٍ أن يتقدَّمَكم، فيتقدّمُ فيُصلى بالناس وعيسى خلفه فى الصف.

The names of thirteen men of the progeny of Ishmael the son of Abraham had been mentioned in the book and that they were the best of all of the peoples and the most beloved ones to Allah. Allah would be the guardian of whoever believed in them and would be the enemy of whoever opposed them. Whoever obeyed them would be guided and whoever disobeyed them would go astray. Obeying them would mean obeying Allah and disobeying them would mean disobeying Allah.

Everything about them had been mentioned such as their names, lineage, aspects, how long each one of them would live, how many ones of them would conceal their faith before their people and which one of them would appear and then all the peoples would submit to him until Jesus Christ (as) would descend from the Heaven and then he (Jesus Christ) would offer prayers behind him and would say: "You are the imams and no one is to precede you." Then he would advance to lead the people in offering the prayer and Jesus Christ (as) would stand behind him in the first row.

أولُهم وخيرُهم وأفضلهم – وله مثلُ أجورِهم وأجورِ مَن أطاعهم واهتدى بهم – رسول الله: اسمه محمّد وعبدُ الله ويَس والفتّاح والخاتم والحاشر والعاقب والماحى والقائد ونبيُّ الله وصفيُّ الله وحبيب الله، وأنّه يُذكر إذا ذكر، مِن أكرمِ خلقِ الله على الله وأحبّهم

إلى الله، لم يخلقِ الله ملَكـاً مكرّمـاً ولاـ نبيّاً مرسَـلاً مِن آدم فمن سِواه خيراً عنـد الله ولا أحبَّ إلى الله منه، يُقعـده يوم القيامه على عرشه، ويشـفّعُه فى كلّ مَن يشفع فيه. باسمه جرى القلمُ فى اللوح المحفوظ: محمّدٌ رسولُ الله، وبِصاحب اللّواء يوم الحشر الأكبرِ أخيه ووصيه ووزيره وخليفته فى أمّته.

The first of them and the best of them is the messenger of Allah. His names are Muhammad, Abdullah, Yasseen, al-Fattah (the conqueror), al-Khatam (the last), al-Hashir (the resurrector), al-Aaqib (the successor), al-Mahi (the eraser), al-Qa'id (the leader), the prophet of Allah, the best friend of Allah and the beloved of Allah. He is the most honored of all the people before Allah and the most beloved to Him. Allah has never created an honored angel or a prophet since Adam better than him near Allah or more beloved to Allah than him.

Allah will seat him on His Throne on the Day of Resurrection and will accept his intercession for everyone he intercedes for. With his name; Muhammad is the Messenger of Allah, the Pen writes on the Divine Tablet and with the keeper of the banner on the Day of the Great Resurrection, his guardian, vizier and successor for his umma.

ومن أحب خلق الله إلى الله بعده عليّ ابن عمّه لأمّه وأبيه، ووليّ كل مؤمن بعده، ثم أحد عشر رجلاً من ولد محمّد وولده، أوّلُهم يسمّى باسم ابنَى هارون؛ شبر وشبير، وتسعه من ولد أصغرِهما واحد بعد واحد، آخرهم الذى يصلّى عيسى بنُ مريم خلفه...

وذكر باقى

الحديث بطوله.

The most beloved one to Allah after him, Ali; his cousin and the guardian of every believer after him and then eleven men of Muhammad and Ali's progeny, the first two of them are named as the names of the two sons of Aaron; Shubbar and Shubayr, and nine of the progeny of the youngest of them one after the other, behind the last of whom Jesus Christ will offer the prayers."

(Then he mentioned the rest of the tradition.(١

١٠ – وبهذا الإسناد عن عبد الرزاق، عن معمر، عن أبان، عن سليم بن قيس الهلالى قال: قلت لعلى: إنّى سمعتُ من سلمان ومن المقداد ومن أبى ذرّ أشياء من تفسير القرآن ومن الروايه عن رسول الله غيرَ ما فى أيدى الناس ثم سمعتُ منك تصديقاً لما سمعت منهم، ورأيتُ فى أيدى الناس أشياء كثيرةً من تفسير القرآن ومن الأحاديثِ عن رسول الله يخالفونهم فيها ويزعُمون أن ذلك كان كلّه باطلاً، أفتَرى أنّهم يُكذّبون على رسول الله متعمّدين ويفسّرون القرآن بآرائهم؟

The previous series of narrators from Abdurrazak from Ma'mar from Abban that (١٠) Sulaym bin Qayss al-Hilali had said:

I said to Ali (as): "I have heard from Salman, al-Miqdad and Abu Tharr some interpretations of the Qur'an and some traditions of the Prophet (S) different from what the people have had with them and I heard from you what confirmed that I have heard from those men. In the meanwhile I found among the people some interpretations of the Qur'an and some prophetic traditions, in which they denied

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١ – The book of Sulaym bin Qayss p.١٥٢, al-Fadha'il by Shathan p.١٤٢-١٤٥, Ithbat al-Hudat, vol.١ p.١٧٩, ٢٠٤, Biharul Anwar, vol.١٥ p.٢٣٦, vol.١٦ p.٨٤.

those interpretations and traditions (narrated by those three men) and claimed that they were false. Do you think that they (the people) ascribed false things to the Prophet (S) and interpreted the Qur'an according to their own opinions?"

قال: فأقبلَ عليٌّ وقال: قد سألتَ فافهم الجوابَ: إنّ فی أیدی الناس حقاً وباطلاً وصِدقاً وکذباً وناسخاً ومنسوخاً وخاصّاً وعامّاً ومُحکَماً ومتَشابهاً وحِفظاً ووَهماً، وقد کُذب علی رسول الله علی عهده حتی قام خطیباً فقال: أیّها الناس، قد کثُرتْ علیَّ الکذابهُ، فمَن کذب علیَّ متعمّداً فلْیتبوَّءْ مقعدَه من النارِ. ثم کُذبَ علیه مِن بعده.

Ali (as) said: "With people there are truth and falsehood, abrogating and abrogated verdicts, special and general verdicts, allegorical and clear Qur'anic verses, memorization and illusion. False things were ascribed to the Prophet (S) when he was still alive until he made a speech saying: "O people, the fabricators, who ascribed false things to me, became so many. Let him, who ascribes false things to me intendedly, take his seat in Hell." Nevertheless many people ascribed false things to him after his death.

وإنما أتاک بالحدیث أربعةٌ لیس لهم خامس: رجلٌ منافق مظهر للإیمان متصنّع للإسلام باللسان، لا یتأثّم ولا یتحرّج أن یکذبَ علی رسول الله متعمداً، فلو علِم الناسُ أنه منافق کاذب ما قبِلوا منه ولم یصدقوه، ولکنّهم قالوا: هذا قد صحبَ رسولَ الله وقد رآه وسمع منه، وأخذوا عنه وهُم لا یعرفون حاله وقد أخبرک الله عن المنافقین بما أخبرک ووصفهم بما وصفهم، فقال:

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ

خُشُبٌ مُسَنَّدَةٌ ۝ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۝ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۝ قَاتَلَهُمُ اللَّهُ ۝ أَنَّىٰ يُؤْفَكُونَ

) ثم بقُوا بعد رسول الله وتقرّبوا إلى أئمه الضـلال والدعاه إلى النار بالزور والكذب والبهتان حتى ولَّوهُم الأعمال وحملوهم على رقاب الناس وأكلوا بهم الدنيا، وإنما الناس مع الملوك والدنيا إلاّ مَن عصم اللهُ ، فهذا أحد الأربعه.

The narrators of traditions are of four kinds; one is a hypocrite showing faith with his tongue only. He does not refrain from ascribing false things to the Prophet (S) intendedly. If people know that he is a hypocrite and a liar, they will never believe him or accept anything from him but they see that he has accompanied the Prophet (S), has seen him and heard from him; therefore they trusted in him without knowing his reality. Allah has told us about the hypocrites and described them to us when saying,

"And when you see them, their persons will please you, and If they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back."(١)

They kept on that after the Prophet (S) and approached to the deviant rulers, who invited people towards Hell via lies and fabrications. They entrusted them with positions and authorities and imposed them on people by force. They hastened towards the pleasures of this worldly

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١- Qur'an, ٦٣:٤.

life. In fact most of people follow the kings and look forward to the pleasures of this life except a few, whom Allah has guided.

ورجلٌ سمع من رسول الله شيئاً ولم يحفظْه على وجهه فتوهّم فيه ولم يتعمّد كذباً فهو في يديه ويقول به ويعمل به ويرويه ويقول: أنا سمعته من رسول الله . فلو علِم المسلمون أنّه وهم فيه لم يقبلوا منه، ولو علم هو أنه وهمٌ لرفضه.

ورجل ثالث سمع من رسول الله شيئاً أمرَ به ثم نهى عنه وهو لا يعلم أو سمعه ينهى عن شيء ثم أمرَ به وهو لا يعلم، فحفظ المنسوخَ ولم يحفظ الناسخَ، ولو علم أنه منسوخ لرفضه، ولو علم الناس إذا سمعوا منه أنه منسوخ لرفضوه.

The other kind is a man, who heard something from the Prophet (S) and could not memorize it correctly. He mistook when narrating it without intending to fabricate it. If the Muslims knew that he had mistaken, they would not accept a tradition from him and if he himself knew that his tradition was incorrect, he would deny it.

The third is a man, who heard the Prophet (S) ordering of something and then the Prophet (S) prohibited it but the man did not know or he heard the Prophet (S) prohibiting something and then he permitted it but the man did not know; therefore he memorized the abrogated verdict and ignored the abrogating verdict. If he knew that it had been abrogated, he would deny it and if people, when hearing it, knew that it had

.been abrogated, they would deny it

ورجل رابعٌ لم يكـذب على الله ولا على رسوله بُغضاً للكـذب وخوفاً من الله وتعظيماً لرسول الله ولم يسْهُ، بل حفظَ الحديثَ على وجهه فجاء به كما سـمعه لم يزِد فيه ولم يُنقصْ منه، وحفظ الناسـخَ والمنسوخ، فعمل بالناسـخ ورفض المنسوخ، وإن أمْرَ رسول الله ونهيَه مثـلُ القرآن ناسـخ ومنسوخ وعـام وخـاص ومحكم ومتشابه، قـد كان يكون مِن رسول الله الكلام له وجهان: كلام عام وكلام خاص مثل القرآن، قال الله فى كتابه

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَىْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

يسمعه مَن لا يعرف ولم يدرِ ما عنىَ الله ولا ما عنىَ به رسولُ الله .

The fourth one is he, who never fabricates the sayings of Allah or the sayings of His messenger because he hates lying, fears Allah and glorifies the Prophet (S). He does not forget but he keeps the tradition as he hears it. He narrates it with no word more and no word less. He knows the abrogating and the abrogated verdicts. He acts according to the abrogating verdicts and refuses the abrogated ones. The orders and prohibitions of the Prophet (S) are like those of the holy Qur'an; among them there are abrogating and abrogated verdicts, particular and general, allegorical and clear sayings. Allah says, “Whatever the Messenger gives you, accept it, and

from whatever he forbids you, keep back."(١) Many people hear the allegorical sayings and do not know what Allah and His messenger mean.

وليس كلُّ أصحابِ رسول الله كان يسأله عن الشيءَ فيفهم، وكان منهم مَن يسأله ولا يستفهم حتى أنهم كانوا ليُحبّون أن يجيء الأعرابيُّ أو الطارى فيسأل رسولَ الله حتى يسمعوا، وقد كنتُ أنا أدخل على رسولِ الله كل يوم دخله وكل ليله دخله فيخلينى فيها خلوةً أدور معه حيث دارَ وقد علِم أصحابُ رسول الله أنه لم يكن يصنع ذلك بأحدٍ من الناس غيرى، فربما كان ذلك فى بيتى، يأتينى رسول الله أكثر من ذلك فى بيتى، وكنتُ إذا دخلت عليه بعضَ منازله أخلانى وأقام عنّى نساءَه، فلا يبقى عنده غيرى.

Not all of the Prophet's companions used to ask about many things to understand them well. They often liked that a nomad or a passerby might ask the Prophet (S) so that they would hear the answer. I used to come to the Prophet (S) once in the day and once in the night. He let me alone with him. The Prophet's companions knew well that the Prophet (S) did not do that with anyone else than me. The Prophet (S) often came to my house and when I came to him in one of his houses, he asked his wives to leave us alone.

وإذا أتانى للخلوهِ معى فى منْزلى لم تقُم عنى فاطمهُ ولا أحدٌ من ابنىَّ وكنتُ إذا ابتدأتُ أجابنى وإذا سكتُّ عنه وفنِيت مسائلى ابتدأنى ودعا الله أن يحفظنى ويفهمنى،

١- Qur'an, ٥٩:٧.

فما نسيتُ شيئاً قط مذ دعا لی، وإنی قلتُ لرسول الله: یا نبیَّ الله إنک منذ دعوتَ الله لی بما دعوتَ لم أنْسَ ممّا علمتنی شیئاً وما تُملیه علیَّ فلِم تأمرنی بکتبه أتتخوف علیّ النسیان؟ فقال: یا أخی لست أتخوّف علیک النسیانَ ولا الجهل، وقد أخبرنی الله أنه قد استجاب لی فیک وفی شُرکائِک الذین یکونون مِن بعدک، وإنما تکتبه لهم.

But when he (as) came to my house, Fatima would stay with us and would not leave nor would any of my sons. If I began asking, he would answer me and if I finished my questions and became silent, he would begin talking to me and praying Allah to make me perceive and memorize. Since he has prayed Allah for me, I have never forgotten anything at all. Once I said to the Prophet (S): "O messenger of Allah, since you have prayed Allah for me, I have never forgotten anything of what you have taught me and dictated to me. But you have not ordered me to write it down. Do you not fear that I may forget?" He said: "O my brother, I do not fear that you may forget or ignore any thing. Allah has revealed to me that He has responded to my praying for you and your partners coming after you. But you are to write it down for them."

قلتُ: یا رسول الله ومَن شرکائی؟ قال: الذین قرنهم الله بنفسه وبی، فقال:

یَا أَیُّهَا الَّذِینَ آمَنُوا أَطِیعُوا اللَّهَ وَأَطِیعُوا الرَّسُولَ وَأُولِی الْأَمْرِ مِنْکُمْ

p: ۱۰۴

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {٥٩}

فإنْ خِفتم تنازعاً فی شیء فأرجِعوه إلی الله وإلی الرسول وإلی أولی الأمر منکم، فقلت: یا نبی الله ومَن هم؟ قال: الأوصیاءُ إلی أن یرِدوا علیَّ حوضی، کلُّهم هادٍ مُهتدٍ، لا یضرُّهم خذلانُ مَن خذلهم، هم مع القرآن والقرآنُ معهم لا یفارقونه ولا یفارقهم، بهم تُنصر أمّتی ویُمطرون، ویُدفع عنهم بعظائم دعواتهم. قلتُ: یا رسول الله سمِّهم لی، فقال: ابنی هذا - ووضع یدَه علی رأس الحسن - ثم ابنی هذا - ووضع یدَه علی رأس الحسین -، ثم ابنٌ له علی اسمِک یا علیّ، ثم ابنٌ له محمّد بن علی.

"I asked: "O messenger of Allah, who are my partners?

He said: "They are those, whom Allah has connected with Himself and me when He said: ﴿O you who believe! Obey Allah and obey the Messenger and those in authority from among you﴾.(١) If you fear that you may quarrel about something, then refer it to Allah, the Messenger and those of authority among you."

"I said: "O messenger of Allah, who are they?

He said: "They are the guardians, one after the other, until they come to me at the pond (in Paradise). Every one of them is guided and he is a guide for people. They will not be affected by disappointment of anyone, who will disappoint them. They are with the Qur'an and the Qur'an is with them. They will not part with the Qur'an nor will it part with them.

١- Qur'an, ٤:٥٩.

By them my umma will win and by their praying the heaven will rain for people and calamities will be away from them."

I said: "O messenger of Allah, would you tell me their names?"

He said: "My son; this-and he put his hand on al-Hasan-then my son; this-he put his hand on al-Husayn-then his son, whose name will be like your name, O Ali, then Muhammad the son of Ali."

ثمّ أقبل على الحسين وقال: سيولد محمّد بن على فى حياتك فأقرِئه منى السلام، ثم تكمله اثنى عشر إماماً. قلت: يا نبىّ الله سمِّهم لى، فسمّاهم رجلًا رجلًا. منهم، واللهِ يا أخا بنى هلال، مهدىُّ هذه الأمّهِ الذى يملأُ الأرضَ قسطاً وعدلاً كما مُلئتْ ظلماً وجوراً.

Then he turned towards al-Husayn (as) and said: "Muhammad bin Ali will be born during your life. Give him my regards! Then will be the rest of the twelve imams."

I said: "O messenger of Allah, would you tell me their names?"

He mentioned their names one after the other. O Sulaym, by Allah, from them is al-Mahdi of this umma. He will spread justice and equity allover the world after it has been filled with injustice and oppression."(١)

١١ – وبإسناده، عن عبد الرزاق، قال: حدثنا معمر بن راشد، عن أبان بن أبى عياش، عن سليم بن قيس:

أنّ علياً قال لطلحه فى حديث طويل عند ذِكر تفاخر المهاجرين والأنصار بمناقبهم وفضائلهم:

يا طلحه، أليس قد شهدتَ رسولَ الله حين دعانا بالكتف ليكتبَ فيها ما لا تضِلّ الأمّهُ بعده ولا تختلف، فقال صاحبك ما قال "إنّ رسول الله يهجرُ"

١- The book of Sulaym bin Qayss p.١٠٣-١٠٨, al-Ayyash's Tafseer, vol.١ p.١٤, Al-Kafi, vl.١ p.٦٢, al-Mustarshid p.٢٩-٣١, Kamal ad-Deen, vol.١ p.٢٨٤, al-Khissal p.٢٥٥, Tuhaf al-Oqool p.١٩٣-١٩٦, Nahjol Balagha p.٣٢٥.

فغضبَ رسول الله وتركها؟

قال: بلى قد شهدته.

قال: فإنكم لمّا خرجتُم أخبرنى رسولُ الله بالـذى أراد أن يكتبَ فيها ويُشـهدَ عليه العامّه، وأن جبرئيل أخبره بأن الله تعالى قد علِم أن الأـمهَ سـتختلف وتفترق، ثم دعـا بصـحيفه فـأملى علىَّ مـا أراد أن يكتب فى الكتف، وأشـهَدَ على ذلك ثلاثهَ رهط: سـلمان الفارسى وأبا ذر والمقداد، وسمّى مَن يكون مِن أئمه الهدى الذين أمر المؤمنين بطاعتهم إلى يوم القيامه فسمّانى أوّلَهم، ثم ابنى هذا حسن، ثم ابنى هذا حسين، ثم تسعه من ولد ابنى هذا حسين، كذلك يا أبا ذر وأنت يا مقداد؟

(١١) Abdurrazak narrated from Ma'mar bin Rashid from Abban bin Abu Ayyash that Sulaym bin Qayss had said: "Ali (as) said to Talha in a long tradition when mentioning the pride of al-Muhajireen and al-Ansar(١) about their virtues:

"O Talha, have you not witnessed the Prophet (S) when he asked for a tablet to write a decree, by which the umma would not go astray nor would it disagree after him, and then your friend(٢) said: "The Prophet (S) is raving" then the Prophet (S) became angry and gave it up?"

Talha said: "Yes, I have witnessed that."

Imam Ali (as) said: "When you (all) went out, the Prophet (S) told me about the decree he wanted to write before the public to witness it. He said to me that Gabriel had told him that Allah had known that the umma would disagree and separate after him (the Prophet). He asked for a sheet of paper and dictated to me what

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١- Al-Ansar: the people of Medina, who believed in the Prophet (S) and assisted him and his companions when emigrated from Mecca.

٢- Umar bin al-Khattab.

he wanted to write in the tablet before people. He let three persons witness that. They were Salman al-Farisi, Abu Tharr and al-Miqdad. He mentioned the names of the imams of guidance, whom he ordered the believers to obey until the Day of Resurrection. He mentioned my name as the first of them then my son Hasan and then my son Husayn and then nine ones from the progeny of my son Husayn. Was it not so, O you Abu Tharr and you al-Miqdad?"

قالا: نشهد بذلك على رسول الله .

فقال طلحه: والله لقد سمعتُ من رسول الله يقول لأبى ذر: ما أقلّتِ الغبراءُ ولا أظلَّتِ الخضراءُ ذا لهجه أصدقَ ولا أبرَّ من أبى ذرٍ. أشهد أنهما لم يشهدا إلّا بالحقّ، وأنت أصدقُ وأبرُّ عندى منهما.

They said: "We witness that the Prophet (S) has done so."

Talha said: "By Allah I have heard the Prophet (S) saying to Abu Tharr: "By Allah, the earth has not carried nor has the sky shaded one more truthful or more pious than Abu Tharr." I witness that they (Abu Tharr and al-Miqdad) have not said but the truth (and you are more truthful and more pious to me than them both."(١)

١٢ – وبإسناده، عن عبد الرزاق بن همام، عن معمر بن راشد، عن أبان ابن أبى عياش، عن سليم بن قيس قال: قال علىّ بن أبى طالب: مررتُ يوماً برجل – سمّاه لى – فقال: ما مثلُ محمّد إلّا كمثلِ نخلةٍ نبتَتْ فى كباه. فأتيتُ رسولَ الله فذكرت ذلك له، فغضب رسول الله

١- Biharul Anwar, vol.٣۶ p.٢٧٧, Awalim al-Uloom, vol.١۵/٣ p.٢١٠.

وخرج مغضباً وأتى المنبر ففرغت الأنصارُ إلى السلاح لما رأوا من غضبِ رسول الله ، قال:

(١٢) Abdurrazak bin Hammam narrated from Ma'mar bin Rashid from Abban bin Abu Ayyash from Sulaym bin Qayss that Imam Ali (as) had said:

One day I passed by a man, who said: "The example of Muhammad is like the" example of a date-palm growing in a dunghill." I came to the Prophet (S) and told him of that. He became very angry. He went to the minbar. Al-Ansar took up their arms when they saw the Prophet (S) so angry. He said:

فما بالُ أقوام يعيرونى بقرابتى وقد سمعونى أقول فيهم ما أقول من تفضيل الله تعالى إيّاهم وما اختصّهم به من إذهاب الرجس عنهم وتطهير الله إياهم؟ وقد سمعوا ما قلتُه فى فضل أهل بيتى ووصيّى وما أكرمه الله به وخصّه وفضّله من سبقه إلى الاسلام وبلائه فيه وقرابته منى وأنه منى بمنْزله هارون من موسى، ثم يمر به فزعم أن مثلى فى أهل بيتى كمثل نخله نبتت فى أصل حُشٍّ؟

Why do some people criticize my close relatives after they have heard me" mentioning that Allah has preferred them to all of the people and has favored them by purifying them and taking uncleanness away from them? They have heard me mentioning the virtues of my family and the virtues of my guardian, whom Allah has honored and preferred because of his precedence in being a Muslim, his defending Islam, his kinship to me and that he is to me as has Aaron been

to Moses. After all, someone of you claims that I am, among my family, like a date-palm growing in a dunghill!

ألا إن الله خلق خلقه وفرّقهم فرقتين فجعلنى فى خير الفرقتين، وفرّق الفرقه ثلاث شعب، فجعلنى فى خيرها شعباً وخيرها قبيله، ثم جعلهم بيوتاً، فجعلنى فى خيرها بيتاً حتى خلصت فى أهل بيتى وعترتى وبنى أبى أنا وأخى على بن أبى طالب، نظر الله سبحانه إلى أهل الأرض نظرةً واختارنى منهم، ثمّ نظر نظره فاختار علياً أخى ووزيرى ووارثى ووصيى وخليفتى فى أمتى ووليُّ كلّ مؤمن بعدى، مَن والاه فقد والى الله ومَن عاداه فقد عادى الله ومن أحبّه أحبه اللهُ ومن أبغضه أبغضه الله، لا يحبه إلّا كل مؤمن ولا يبغضه إلا كلّ كافر، هو زرّ الأرض بعدى وسكنها وهو كلمه التقوى وعروه الله الوثقى،

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ {٣٢}

يريد أعداءُ الله أن يطفِئوا نور أخى ويأبى الله إلّا أن يتمّ نوره.

Allah has created his creation and divided them into two parties. He has made me in the best of them. Then He has divided this party into three groups and made me in the best of them and in the best tribe. Then He divided them into families and made me in the best of them until I have been purified with my brother Ali bin Abu Talib from among the family. Allah the Almighty looked at the people of the earth and chose me from among them and then He looked again and chose Ali; my brother, vizier,

.heir, my caliph for my umma and the guardian of every believer after me

Whoever obeys him, obeys Allah and whoever opposes him, opposes Allah. Whoever loves him will be loved by Allah and whoever hates him will be hated by Allah. No one loves him except the believers and no one hates him except the unbelievers. He is the basis of the earth and its ease after me. He is the word of piety and the firmest handhold of Allah. “They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light.”(۱) The enemies of Allah want to put out the .light of my brother but Allah will not consent save to perfect his light

أيها الناس ليبلغ مقالتى شاهدُكم غائبَكم، اللهم أشهد عليهم، ثم إنّ الله نظر نظره ثالثه فاختار أهل بيتى من بعدى، وهم خيار أمتى: أحد عشر إماماً بعد أخى واحداً بعد واحد، كلّما هلك واحد قام واحد، مثلُهم فى أمتى كمثل نجوم السماء، كلّما غاب نجم طلع نجم، إنهم أئمه هداه مهديون لا يضرهم كيدُ مَن كادهم ولا خذلانُ من خذلهم، بل يضر الله بذلك من كادهم وخذلهم، هم حجج الله فى أرضه وشهداؤه على خلقه، مَن أطاعهم أطاع الله، ومن عصاهم عصى الله، هم مع القرآنِ والقرآنُ معهم لا يفارقهم ولا يفارقونه حتى يردوا علىَّ حوضى، وأولُ الأئمه أخى على خيرهم ثم ابنى حسن، ثم ابنى حسين، ثم تسعه من ولد الحسين - وذكر الحديث بطوله.

O people, let the present inform the absent of my

.Qur'an, ۹:۳۲ -۱

speech! Then Allah looked thirdly and chose some ones from among my family after me. They are the best of my umma; eleven imams after my brother (Ali) one after the other. Whenever one of them leaves to the better world another one will replace him. Their example is like the stars of the sky; whenever a star sets another will shine. They are guided and guiding imams. They will never be affected by the disappointment of their opponents nor by the plotting of their enemies. They are the authorities of Allah on the earth and His witnesses over His people. Whoever obeys them, obeys Allah and whoever disobeys them disobeys Allah. They are with the Qur'an and the Qur'an is with them. They will never part with the Qur'an nor will it part with them until they come to me at the pond (in Paradise). The first of the imams is my brother Ali, who is the best of them, then my son Hasan, then my son Husayn and then nine ones from the progeny of Husayn." He mentioned all the tradition.(١)

١٣ – أخبرنا عبد الواحد بن عبد الله بن يونس الموصلى، قال: حدثنا أحمد بن محمد بن رباح الزهرى، قال: حدثنا أحمد بن على الحميرى، قال: حدثنا الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمى، عن المفضل بن عمر، قال: قلت لأبى عبد الله: ما معنى قول الله:

بَلْ كَذَّبُوا بِالسَّاعَهِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَهِ سَعِيرًا {١١}

قال لى:

إن الله خلق السنه اثنَى عشر شهراً وجعل الليل اثنتى عشره

١- Biharul Anwar, vol.٣۶ p.٢٧٨, Awalim al-Uloom, vol.١۵/٣ p.٢٠٩.

ساعه وجعل النّهار اثنتی عشره ساعه، ومنّا اثنا عشر محدّثاً، وكان أمير المؤمنين من تلك الساعات.

(١٣) Abdul Wahid bin Abdullah bin Younus al-Moossili narrated from Ahmad bin Muhammad bin Rabah al-az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami that al-Mufadhdhal bin Umar had said:

I asked Abu Abdullah as-Sadiq (as) about the saying of Allah (But they reject the" hour, and We have prepared a burning fire for him who rejects the hour).(١) He said: "Allah has divided the year into twelve months, the night into twelve hours, the day into twelve hours and He has chosen from us twelve inspired imams. Imam Ali (as) was an hour from among those hours."(٢)

١٤ – وبه عن عبد الكريم بن عمرو، عن ثابت بن شريح، عن أبی بصير، قال: سمعت أبا جعفر محمد بن علی الباقر يقول:

منّا اثنا عشر محدثاً.

(١٤) Abdul Kareem bin Amr narrated from Thabit bin Shurayh that Abu Baseer had said: I have heard Abu Ja'far Muhammad bin Ali al-Baqir (as) saying:

From among us there are twelve inspired ones.(٣)

١٥ – أخبرنا عبد الواحد بن عبد الله، قال: حدثنا محمد بن جعفر القرشی، قال: حدثنا محمد بن الحسين بن أبی الخطاب، عن عمر بن أبان الكلبی عن ابن – سنان، عن أبی السائب قال: قال أبو عبد الله جعفر بن محمد:

الليلُ اثنتا عشره ساعه، والنهار اثنتا عشره ساعه، والشهور اثنا عشر شهراً، والأئمه اثنا عشر إماماً، والنقباء اثنا عشر نقيباً، وإن علياً ساعه من اثنتی عشره ساعه، وهو قول الله:

بَلْ كَذَّبُوا

١- Qur'an, ٢٥:١١.

٢- Tafseer al-Burhan, vol.٣ p.١٧٥, al-Mahajja p.١٥٣, Biharul Anwar, vol. ٣٦ p.٢٩٨, Awalim al-Uloom, vol.١٥/٣ p.٢٧٢.

٣- Biharul Anwar, vol.٣٦ p.٣٩٩, Awalim al-Uloom, vol. ١٥/٣ p.٢٧٢.

بِالسَّاعَهِ ﴿ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَهِ سَعِيرًا

(١٥) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Amr bin Abban al-Kalbi from ibn Sinan from Abus-Sa'ib that Imam Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) had said:

"A night is twelve hours, a day is twelve hours, a year is twelve months, the imams are twelve and the disciples are twelve. Imam Ali (as) is an hour of the twelve hours as Allah has said, "But they reject the hour, and We have prepared a burning fire for him who rejects the hour."(١)

١٦ - أخبرنا على بن الحسين قال: حدثنا محمد بن يحيى العطار بقم، قال: حدثنا محمد بن حسان الرازى، قال: حدثنا محمد بن على الكوفى، قال: حدثنا إبراهيم بن محمد بن يوسف، قال: حدثنا محمد بن عيسى، عن عبد الرزاق، عن زيد الشحام، عن أبى عبد الله ، وقال محمد بن حسان الرازى: وحدثنا به محمد بن على الكوفى، عن محمد بن سنان، عن زيد الشحام قال: قلت لأبى عبد الله: أيهما أفضل الحسن أو الحسين؟ قال:

إنّ فضلَ أوّلنا يلحق فضل آخرنا، وفضلُ آخرنا يلحق فضل أوّلنا فكلٌّ له فضل.

قال: قلت له: جعلت فداك وسّع علىّ فى الجواب، فإنى والله ما أسألك إلّا مرتاداً، فقال:

(١٦) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Muhammad bin Yousuf from Muhammad bin Eessa from Abdurrazak from Zayd ash-Shahham that Abu Abdullah (as) had said (the same, which had been also

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١ - Tafseer by al-Qummi, vol.٢ p.١١٢, Ithbat al-Hudat, vol.١ p.٦٢٢, Biharul Anwar, vol.٣۶ p.٣٩٩, al-Mahajja p.١۵٣, ١۵۴.

narrated) by Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Muhammad bin Sinan that Zayd ash-Shahham had said: I asked Abu Abdullah (as):
:"Who is better; al-Hasan or al-Husayn?" He said

The virtue of the previous one of us joins the next one of us and the virtue of the next"
".one of us joins the previous one. Each one of us has his virtue

I said: "May my soul be sacrificed for you! Would you explain the answer more to me
:because I look for the truth?" He said

نحن مِن شجره برأنا اللهُ من طينه واحده، فضلُنا من الله وعلمُنا من عند الله، ونحن أمناءُ الله على خلقه والدعاةُ إلى دينه والحجابُ فيما بينه وبين خلقه، أزيدك يا زيد؟

قلت: نعم، فقال:

خلقُنا واحد وعِلمنا واحد وفضلُنا واحد، وكلنا واحد عند الله .

فقلت: أخبرنى بعدّتِكم، فقال:

نحن اثنا عشر – هكذا – حول عرشِ ربّنا جلّ وعزَّ فى مبتدء خلقِنا، أوّلنا محمد، وأوسطُنا محمد، وآخرنا محمد.

We are from one tree. Allah has created us from one clay. Our virtue and knowledge"
are from Allah. We are the deputies of Allah over His people, the propagandists for His
"?religion and the means between Allah and His people. Do I say more to you O Zayd

:I said: "Yes!" He said

Our creation is the same. Our knowledge is the same. Our virtue is the same and we"
".all are the same before Allah

:I asked: "Would you tell me how many you are?" He said

We are twelve ones. So has been determined around the Throne at"

the beginning of the Creation. The first of us is Muhammad. The middle is Muhammad and the last of us is Muhammad."(١)

١٧ – أخبرنا على بن الحسين، قال: حدثنا محمد بن يحيى العطار قال: حدثنا محمد بن حسان الرازى، عن محمد بن على الكوفى، عن إبراهيم بن محمد بن يوسف، عن محمد بن عيسى، عن عبد الرزاق، عن محمد بن سنان، عن فضيل الرسان، عن أبى حمزه الثمالى قال:

كنت عند أبى جعفر محمد بن على الباقر ذات يوم فلما تفرق من كان عنده قال لى: يا أبا حمزهَ، مَن المحتوم الذى لا تبديل له عند الله قيام قائمنا، فمَن شكّ فيما أقول لقىَ اللَه سبحانه وهو به كافر وله جاحد. ثم قال: بأبى وأمى المُسمّى باسمى والمكنّى بكُنيتى، السابعُ مِن بعدى، بأبى مَن يملأُ الأرضَ عدلاً وقِسطاً كما مُلئت ظلماً وجوراً. ثم قال: يا أبا حمزه، مَن أدركه فلمْ يسلّمْ له فما سلم لمحمد وعلىّ ، وقد حرّم الله عليه الجنهَ ومأواه النارُ وبئس مثوى الظالمين.

(١٧) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Muhammad bin Yousuf from Muhammad bin Eessa from Abdurrazak from Muhammad bin Sinan from Fudhayl ar-Rassan that Abu Hamza ath-Thimali had said:

One day I was with Imam Abu Ja'far Muhammad bin Ali al-Baqir (as). When the all" left, he said to me: "O Abu Hamza, what is inevitable and that Allah will not change is the advent of the last imam of ours; al-Mahdi. Whoever doubts this matter, will be unbeliever

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١- Biharul Anwar, vol.٣۶ p.٣٩٩, Awalim al-Uloom, vol.١۵/٣ p.٢٧٣.

before Allah. I swear that his name will be like mine and his surname will be like mine. He will be the seventh after me. He will fill the world with justice and equity after it has been filled with injustice and oppression. O Abu Hamza, he, who will attend his (Imam al-Mahdi's) appearance and will not submit to him, has not submitted to Muhammad and Ali (peace be upon them) and then he will be forbidden from being in Paradise, his abode will be the fire, and evil is the abode of the unjust!"(١)

Clearer than this is the saying of Allah:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ۚ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right religion; therefore be not unjust to yourselves regarding them."(٢)

Knowing the months is not to be considered as the right religion because the Jews, the Christians, the Magi and all peoples know the number and the names of the months. They are but the twelve imams, who are the guardians of the religion. Among the four sacred ones is Imam Ali (as), whose name Allah has derived from His name as He has derived the name of the

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١- Biharul Anwar, vol.٢٤ p.٢٤١, vol.٣٦ p.٣٩٣, vol.٥١ p.١٣٩, Awalim al-Uloom, vol.١٥/٣ p.٢٦٧.

٢- Qur'an, ٩:٣٦.

Prophet (S). Three other imams have the name Ali. They are Ali bin al-Husayn, Ali bin Musa and Ali bin Muhammad. So this name (Ali), which has been derived from one of the attributes of Allah, has deserved to be sacred. Peace and blessing be upon .Muhammad and his progeny, the pure, the sacred

١٨ – أخبرنا سلامه بن محمد قال: حدثنا أبو الحسن على بن عمر المعروف بالحاجى، قال: حدثنا حمزه بن القاسم العلوى العباسى الرازى، قال: حدثنا جعفر بن محمد الحسنى، قال: حدثنا عبيد بن كثير، قال: حدثنا أبو أحمد بن موسى الأسدى، عن داود بن كثير الرقى، قال:

دخلتُ على أبى عبد الله جعفر بن محمد بالمدينه، فقال لى: ما الذى أبطأ بك يا داود عنّا؟

فقلت: حاجه عرضت بالكوفه.

فقال: مَن خلّفت بها؟

Salama bin Muhammad narrated from Abul Hasan Ali bin Umar al-Haji from (١٨) Hamza bin al-Qassim al-Alawi al-Abbasi ar-Razi from Ja'far bin Muhammad al-Hasani from Obayd bin Katheer from Abu Ahmad bin Musa al-Assadi that Dawood bin :Katheer ar-Riqqi had said

I came to Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) in Medina and he said to ”?me: “Why have you not visited us since so long, O Dawood

”.I said: “I had something to do in Kufa

”?He said: “Whom did you leave in Kufa

فقلت: جُعلتُ فداك، خلفتُ بها عمّك زيداً تركتُه راكباً على فرس متقلّداً سيفاً ينادى بأعلى صوته: سلونى سلونى قبل أن تفقدونى، فبين جوانحى علمٌ جمٌّ قد عرفتُ الناسخَ من المنسوخ والمثانىَ والقرآنَ العظيم، وإنى العلم بين الله وبينكم.

فقال لى: يا داود، لقد ذهبتْ بك المذاهبُ.

ثم نادى يا سماعه بن مهران ايتنى بسلّه الرطب، فأتاه بسله فيها رطب، فتناول منها رطبه فأكلها، واستخرج النواه مِن فيه فغرسها فى الأرض، ففلقت وأنبتت وأطلعت وأغدقت، فضرب بيده إلى بسره من عذق فشقّها واستخرج منها رقاً أبيض ففضّه ودفعه إلى، وقال: اقرأه.

I said: "May my soul be sacrificed for you! I have left your uncle Zayd. I left him riding on a horse with his sword and calling loudly: "Ask me before you will miss me. I have great knowledge. I have known the abrogating and abrogated verdicts, the oft-repeated verses and the great Qur'an. Knowledge is between Allah and you."

He said to me: "O Dawood, things have affected you!"

Then he called: "O Suma'a bin Mihran, bring me a basket of ripe dates!"

He brought him a basket of ripe dates. He took one, ate it, took the kernel out of his mouth and stuck it into the ground. It grew and fruited. He picked an unripe date from one of the bunches. He split it and took a piece of parchment out of it. He spread it, gave it to me and said to me: "Read it!"

فقرأته وإذا فيه سطران؛ السطر الأول "لا إله إلاّ الله، محمد رسول الله" والثانى

أمير المؤمنين علىّ بن أبى طالب، الحسن بن على، الحسين بن على، على بن الحسين، محمد بن على، جعفر بن محمد، موسى بن جعفر، على بن موسى، محمد بن على، على بن محمد، الحسن بن على، الخلف الحجه.

ثم قال: يا داود أتدرى متى كُتب هذا فى هذا؟

قلت: الله أعلم

ورسوله وأنتم.

فقال: قبل أن يخلق الله آدمَ بألفَى عام.

It had two lines. The first line was (There is no god but Allah and Muhammad is the messenger of Allah). The second line was (Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right religion); Amirul Mo'mineen Ali bin Abu Talib, al-Hasan bin Ali, al-Husayn bin Ali, Ali bin al-Husayn, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, al-Hasan bin Ali, al-Khalaf al-Hujjah (al-Mahdi).

Then he said: "O Dawood, do you know when this has been written in this piece of parchment?"

I said: "Allah, His messenger and you are more aware!"

He said: "Two thousand years before Allah had created Adam."(١)

١٩ – أخبرنا سلامه بن محمد قال: أخبرنا الحسن بن على بن مهزيار، قال: حدثنا أحمد بن محمد السيارى، عن أحمد بن هلال قال: وحدثنا على بن محمد بن عبيد الله الخبائى، عن أحمد بن هلال، عن أميه بن ميمون الشعيرى عن زياد القندى قال: سمعت أبا إبراهيم موسى بن جعفر بن محمد يقول:

إن الله خلق بيتاً من نور جعل قوائمه أربعه أركان كتب عليها أربعه أسماء: "تبارك وسبحان والحمد والله" ثم خلق من الأربعه أربعه، ومن الأربعه أربعه. ثم قال:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِى كِتَابِ اللَّهِ

Salama bin Muhammad narrated from al-Hasan bin Ali bin Mihziyar from Ahmad (١٩) bin Muhammad as-Sayyari from Ahmad

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١ - Muqtadhab al-Athar p.٣٠, Manaqib by ibn Shahrashoob, vol.١ p.٣٠٧, Ta'weel al-Aayat, vol.١ p.٢٠٣, Biharul Anwar, vol.٢٤ p.٢٤٣, vol.٣٦ p.٤٠٠, vol.٤٧ p.١٤١.

bin Hilal, also from Ali bin Muhammad bin Obaydillah al-Khaba'iy from Ahmad bin Hilal from Umayya bint Maymoon ash-Shu'ayri that Ziyad al-Qandi had said: I heard Abu Ibraheem Musa bin Ja'far bin Muhammad (Imam al-Kadhim)(١) (as) saying:

"Allah has created a house of light. He has made four pillars for it. Four names has been written on them; Tabarak, Subhan, al-Hamd and Allah. Then he has created four ones from those four and then four from these four then He has said: (Surely the number of months with Allah is twelve months)."

٢٠ – أخبرنا على بن الحسين، عن محمد بن يحيى، عن محمد بن حسان الرازى، عن محمد بن على، عن محمد بن سنان، عن داود بن كثير الرقى قال: قلت لأبى عبد الله جعفر بن محمد: جعلت فداك أخبرنى عن قول الله

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

قال:

نطقَ الله بها يومَ ذرأَ الخلقَ فى الميثاق قبل أن يخلُق الخلقَ بألفى عام.

فقلت: فسِّرْ لى ذلك، قال:

إنّ الله لما أراد أن يخلق الخلق خلقَهم من طين، ورفع لهم ناراً فقال: ادخلوها، فكان أولَ مَن دخلها محمدٌ رسول الله وأمير المؤمنين والحسن والحسين وتسعةٌ من الأئمه إمام بعد إمام، ثم أتبعهم بشيعتهم، فهم والله السابقون.

(٢٠) Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali from Muhammad bin Sinan that Dawood bin Katheer ar-Riqqi had said: I said to Abu Abdullah Ja'far bin Muhammad as-Sadiq (as): "May I die for you! Would you tell me about (the meaning of) the saying of Allah, "And those Foremost (in

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١- He is the seventh imam of the Shia.

Faith) will be Foremost (in the Hereafter). These are they who are drawn nigh (to Allah)"? (١) He said:

"Allah has said that on the day when He has determined the creation in the Covenant (people) two thousand years before creating the creatures)."

I said: "Would you explain this for me?" He said:

"When Allah had willed to create people, He made them of clay and made a fire for them. He ordered them to enter into fire. The first ones, who had entered into it, were Muhammad, Ali, al-Hasan, al-Husayn and nine imams one after the other and then their followers followed them. By Allah they are the foremost."(٢)

٢١ – حدثنا أبو على أحمد بن محمد بن يعقوب بن عمار الكوفى قال: حدثنى أبى، قال: حدثنا القاسم بن هشام اللؤلؤى، عن الحسن بن محبوب، عن إبراهيم الكرخى قال: دخلت على أبى عبد الله جعفر بن محمد فإنى عنده جالس إذ دخل أبو الحسن موسى وهو غلام فقُمت إليه فقبّلتُه وجلستُ، فقال لى أبو عبد الله:

يا إبراهيم أما إنه صاحبُك من بعدى، أما ليهلكنّ فيه أقوام ويسعد آخرون، فلعن الله قاتله وضاعف على روحه العذاب، أما ليخرجن الله مِن صُلبه خيرَ أهل الأرض فى زمانه، سمىَّ جدّه ووارث علمه وأحكامه و قضاياه ومعدن الإمامه ورأس الحكمه، يقتله جبار بنى فلان بعد عجائب طريفه حسداً له، ولكنّ الله بالغُ أمره ولو كره المشركون، يُخرج الله من صلبه تكملةَ اثنى عشر إماماً مهدياً اختصهم الله بكرامته وأحلهم دار قدسه، المنتظِر للثانى عشر الشاهر سيفه بين يديه كان كالشاهر سيفَه بين يدى رسول الله

١- Qur'an, ٥٦:١٠-١١.

٢ - Mukhtassar Bassa'ir ad-Darajat p.١٧٥, Ta'weel al-Aayat, vol.٢ p.٦٤٢, Tafseer al-Burhan, vol.٤ p.٢٧٥, Biharul Anwar, vol.٣٥ p.٣٣٣, vol.٣٦ p.٤٠١.

يذب عنه.

(٢١) Abu Ali Ahmad bin Muhammad bin Ya'qoob bin Ammar al-Kufi narrated from his father from al-Qassim bin Hisham al-Lu'lu'iy from al-Hasan bin Mahboob that Ibraheem al-Karkhi had said: Once I came to Abu Abdullah Ja'far bin Muhammad (as). While I was sitting with him, (his son) Abul Hasan Musa (al-Kadhim) came in. He was a young boy. I got up and kissed him and then I sat down. Abu Abdullah (as) said to me:

"O Ibraheem, he will be your companion after me. Because of him many people will perish and others will be pleased. May Allah damn his killer and double the torment for his soul! Allah will derive from him the best of the people on the earth in his time. His name will be like the name of his grandfather. He will be the heir of his grandfather's knowledge, wisdom and judgements. He will be the essence of the imamate and the top of wisdom. He will be killed by the arrogant of so-and-so family after some wonders because of envy. But Allah will carry out His order even the polytheists are averse. Allah will derive from his progeny the rest of the twelve inspired imams, whom He will honor with dignity of His and will place in the sanctuary of His. He, who waits for the twelfth imam and fights with him, is as if he has fought with the Prophet (S) and defended him."

ودخل رجل من موالى بنى أميه فانقطع الكلام، فعدت إلى

أبی عبد الله إحدی عشره مره أرید أن یستتمّ الکلام فما قدرت علی ذلک، فلما کان قابل السنه الثانیه دخلت علیه وهو جالس، فقال:

یا إبراهیم، هو المفرّج للکرب عن شیعته بعد ضنکٍ شدید وبلاء طویل وجور وخوف، فطوبی لمَن أدرک ذلک الزمان. حسبُک یا إبراهیم.

قال: فما رجعت بشیء أسرَّ إلیَّ من هذا لقلبی ولا أقرَّ لعینی.

Then a man of the freed slaves of the Umayyads came in and Imam as-Sadiq (as) stopped talking. I visited him eleven times wishing that he might complete his speech but I failed. In the next year I came to him. He said:

O Ibraheem, he will relieve his Shia from their grief after long strait, affliction," oppression and fright. Blessed is he, who will attend at that time! O Ibraheem, this suffices you."

I have never come back with something more pleasant to my heart and more delightful to my eye than this thing."(۱)

۲۲ - أخبرنا أحمد بن محمد بن یعقوب قال: حدثنا أبو عبد الله الحسین بن محمد قراءه علیه، قال: حدثنا محمد بن أبی قیس، عن جعفر الرمانی، عن محمد بن أبی القاسم - ابن أخت خالد بن مخلد القطوانی - قال: حدثنا عبد الوهاب الثقفی، عن جعفر بن محمد عن أبیه محمد بن علی أنه نظر إلی حمران فبکی، ثم قال:

یا حمران، عجباً للناس کیف غفلوا أم نسوا أم تناسوا، فنسوا قول رسول الله حین مرض، فأتاه الناس یعودونه ویسلمون علیه حتی إذا غصّ بأهله البیتُ جاء علیٌّ فسلّم ولم یستطع أن یتخطّاهم إلیه ولم یوسعوا له، فلما رأی

۱- Biharul Anwar, vol.۳۶ p.۴۰۱, Awalim al-Uloom, vol.۱۵/۳ p.۲۷۵, vol.۲۱ p.۳۳.

رسول الله ذلـك رفع مخـدّته وقال: إليَّ يا عليُّ. فلما رأى الناس ذلك زحم بعضـهم بعضاً وأفرجوا حتى تخطاهم وأجلسه رسول الله إلى جانبه، ثم قال: يا أيها الناس هذا أنتم تفعلون بأهل بيتى فى حياتى ما أرى، فكيف بعد وفاتى؟

(٢٢) Ahmad bin Muhammad bin Ya'qoob narrated from Abu Abdullah al-Husayn bin Muhammad from Muhammad bin Abu Qayss from Ja'far ar-Rummani from Muhammad bin Abul Qassim, the son of Khalid bin Mukhallad al-Qatawani's sister, from Abdul Wahab ath-Thaqafi from Imam Ja'far bin Muhammad as-Sadiq (as) that his father Imam Muhammad bin Ali al-Baqir (as) had looked at Hamran, cried and said:

O Hamran, how odd of people it is! How have they ignored or forgotten the saying of" the Prophet (S) on the last day of his life? When he fell ill, people came to visit him until the house became so crowded. Then Ali (as) came and offered greeting but he could not overstep the people to reach the Prophet (S) and the people did not let him pass. When the Prophet (S) saw that, he raised his pillow and said: "O Ali, come to me!" Then people pressed closed to let Ali pass. The Prophet (S) seated Ali (as) beside him and said: "O people, you do so to my family while I am still alive! Then what will you do to them after my death?

واللهِ لا تقربو من أهل بيتى قربه إلاّ قربتم من الله منْزله، ولا تباعدون عنهم خطوه وتعرضون عنهم إلاّ أعرض الله عنكم.

ثم قال: أيها الناس اسمعوا ما أقول لكم، ألا إنّ الرضا والرضوانَ والجنه لمَن أحب علياً وتولّاه وائتمَّ به وبفضله وبأوصيائى بعده، وحقّ على ربى أن يستجيب لى فيهم، إنهم اثنا عشر وصياً، ومن تبعه فانه منى، إنى من إبراهيم، وإبراهيمُ منى، ودينى دينه ودينه دينى، ونسبته نسبتى، ونسبتى نسبته وفضلى فضله، وأنا أفضل منه، ولا فخر، يصدق قولى قول ربى

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

By Allah, whatever closer you approach to my family, you will be closer to Allah and whatever far you become and turn away from them, Allah will turn away from you. O people, listen to what I say to you! Contentment and love of Allah will be to whoever loves Ali, obeyed him and followed him and his guardians after him. Allah has promised to respond to me regarding them. They are twelve imams. Whoever follows them is from me. I am from Abraham and Abraham is from me. His religion is my religion and my religion is his. His lineage is mine and mine is his. My virtue is his and I am better than him without pride. Allah has confirmed my speech when saying, "Offspring one of the other; and Allah is Hearing, Knowing(۱)."(۲)

۲۳ - أخبرنا محمد بن همام، قال: حدثنا أبو على الحسن بن على بن عيسى القوهستانى قال: حدثنا بدر بن إسحاق بن بدر الأنماطى فى سوق الليل بمكه - وكان شيخاً نفيساً من إخواننا الفاضلين، وكان من أهل قزوين - فى سنه خمس وستين ومائتين قال: حدثنى أبى

۱- Qur'an, ۳:۳۴.

۲- Biharul Anwar, vol.۳۶ p.۲۷۹, Awalim al-Uloom, vol.۱۵/۳ p.۲۴۳.

إسحاق بن بدر، قال حدثنی جدی بدر بن عیسی، قال سألت أبی عیسی بن موسی – وکان رجلا مهیبا – فقلت له: مَن أدرکتَ من التابعین؟ فقال: ما أدری ما تقول لی ولکنی کنت بالکوفه، فسمعت شیخاً فی جامعها یتحدث عن عبد خیر، قال: سمعت أمیر المؤمنین علی بن أبی طالب صلوات الله علیه یقول: قال لی رسول الله:

یا علیُّ، الأئمه الراشدون المهتدون المعصومون من ولدک أحدَ عشر إماماً وأنت أولهم، وآخرُهم اسمه اسمی، یخرج فیملأُ الأرضَ عدلاً کما مُلئت جوراً وظُلماً، یأتیه الرجل والمال کدس، فیقول: یا مهدی أعطنی، فیقول: خذ.

(۲۳) Muhammad bin Hammam narrated from Abu Ali al-Hasan bin Ali bin Eessa al-Qoohistani from Badr bin Iss'haq bin Badr al-Anmati from his father that his grandfather Badr bin Eessa had said: Once I asked my father, who was a very respectable man: "Whom have you met of the successors of the Prophet's companions?" He said: "I do not know what you say but once I was in Kufa and heard an old man in the mosque talking about a good man. He said: "I have heard Amirul Mo'mineen Ali bin Abu Talib (as) saying: The Prophet (S) has said to me:

O Ali, the infallible guided imams of your progeny are eleven ones and you are the first of them. The name of the last of them is like my name. He will appear to fill the world with justice and equity after it has been filled with injustice and oppression. People will come to him asking for money,

(which will be accumulated. He will say to them: “Take (as you like)!”(١

٢۴ – حدثنا أبو الحارث عبد الله بن عبد المک بن سهل الطبرانی، قال: حدثنا محمد بن المثنی البغدادی، قال: حدثنا محمد بن إسماعیل الرقی، قال: حدثنا موسی بن عیسی بن عبد الرحمن، قال: حدثنا هشام بن عبد الله الدستوائی، قال: حدثنا علی بن محمد، عن عمرو بن شمر، عن جابر بن یزید الجعفی، عن محمد بن علی الباقر ، عن سالم بن عبد الله بن عمر، عن أبیه عبد الله بن عمر بن الخطاب، قال: قال رسول الله:

إنّ الله أوحی إلیَّ لیله أسرِی بی: یا محمد، مَن خلّفتَ فی الأرض فی أمّتک؟ – وهو أعلم بذلک – قلت: یا ربِّ أخی. قال: یا محمّد، علیُّ بن أبی طالب؟ قلت: نعم یا رب. قال: یا محمّد إنی اطّلعتُ إلی الأرض اطلاعهً فاخترتک منها فلا أُذکَر حتی تُذکر معی؛ فأنا المحمود وأنت محمد، ثم إنی اطّلعت إلی الأرض اطلاعه اخری فاخترت منها علیّ بن أبی طالب فجعلتُه وصیّک؛ فأنت سید الأنبیاء، وعلیٌّ سید الأوصیاء ثم شققتُ له اسماً من أسمائی، فأنا الأعلی وهو علیّ.

(٢۴) Abul Harith Abdullah bin Abdul Melik bin Sahl at-Tabarani narrated from Muhammad bin al-Muthanna al-Baghdadi from Muhammad bin Issma’eel ar-Riqqi from Musa bin Eessa bin Abdurrahman from Hisham bin Abdullah ad-Dastuwa’iy from Ali bin Muhammad from Amr bin Shimr from Jabir bin Yazeed al-Ju’fi from Muhammad bin Ali al-Baqir (as) from Salim bin Abdullah bin Umar from his father that the Prophet (S) had said:

“Allah has revealed to me in the night of the

١- Al-Ghayba by at-Toossi p.١٣٥, Ithbat al-Hudat, vol. ١ p.۵۴٧, ۶٢٣, ۶٧۶, Biharul Anwar, vol.٣۶ p.٢۵٩, ٢٨١.

Ascension: “O Muhammad, whom have you entrusted with your umma on the earth- ”?((and He is aware

”.I said: “O my God, I have entrusted my brother

”?He the Almighty said: “O Muhammad, is he Ali bin Abu Talib

”!I said: “Yes, he is. O my God

He said: “O Muhammad, I had a look at the earth and chose you from among its people. Whatever I mention, you are to mention with me. I am Mahmood and you are Muhammad.(۱) Then I had another look at the earth. I chose Ali bin Abu Talib and made him your guardian. You are the master of the prophets and Ali is the master of the guardians. Then I derived for him a name from my name; I am al-A’la ((the .(highest) and he is Ali ((high

يا محمد إنى خلقتُ علياً وفاطمةَ والحسنَ والحسينَ والأئمّه من نور واحد، ثمّ عرضتُ ولايتهم على الملائكه، فمَن قبِلها كان من المقربين، ومن جحدها كان من الكافرين. يا محمد، لو أن عبداً من عبادى عبدنى حتى ينقطع، ثم لقينى جاحداً لولايتهم أدخلتُه نارى. ثم قال: يا محمّد، أتحبُّ أن تراهم؟ فقلت: نعم. فقال: تقدَّم أمامَك، فتقدمت أمامى فإذا علىّ بن أبى طالب، والحسن، والحسين، وعلى بن الحسين، ومحمد بن على، وجعفر بن محمد، وموسى بن جعفر، وعلى بن موسى، ومحمد بن على، وعلى بن محمد، والحسن بن على، والحجه القائم كأنّه الكوكب الدرىّ فى وسطهم. فقلت: يا رب مَن هؤلاء؟ قال: هؤلاء الأئمّه، وهذا القائم، محلّل حلالى ومحرِّم حرامى، وينتقم من أعدائى، يا محمد، أحبِبه فإنى أحبّه وأحبُّ مَن يحبه.

,O Muhammad

.Mahmood and Muhammad mean praiseworthy -۱

I have created Ali, Fatima, al-Hasan, al-Husayn and the rest of the imams from one light and then I offered their guardianship before the angels. Whoever of them accepted it became close to me and whoever denied it became among the unbelievers. O Muhammad, if one of My people worships me devotedly and then he meets Me denying their guardianship, I will throw him into Hell." Then He said: "O Muhammad, do you like to see them?" I said: "Yes, O my Lord." He said: "Go ahead!" I went ahead and I saw Ali bin Abu Talib, al-Hasan, al-Husayn, Ali bin al-Husayn, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, al-Hasan bin Ali and al-Hujjah al-Mahdi, who was like a shining star in the middle of them. I said: "O my God, who are they?" He said: "These are the imams and this is al-Qa'im.(١) He will permit what I have permitted, prohibit what I have prohibited and will revenge on My enemies. O Muhammad, love him because I love him and love whoever loves him."(٢)

٢٥ – وأخبرنا محمد بن يعقوب الكلينى، قال: حدثنا على بن إبراهيم، عن أبيه، عن ابن أبى عمير، عن سعيد بن غزوان، عن أبى بصير، عن أبى جعفر الباقر قال:

يكون تسعةُ أئمه بعد الحسين بن على، تاسعُهم قائمُهم.

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim (٢٥) from his father from ibn Abu Omayr from Sa'eed bin Ghazwan from Abu Baseer that

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١- Al-Qa'im is one of Imam al-Mahdi's surnames.

٢- Biharul Anwar, vol.٣٦ p.٢٨٠, Awalim al-Uloom, vol.١٥/٣ p.٣٥, ٤٤.

:Imam Abu Ja'far al-Baqir (as) had said

(Nine imams are after al-Husayn bin Ali. The ninth one is al-Qa'im."(١)"

٢٦ - أخبرنا محمد بن يعقوب، عن على بن محمد، عن سهل بن زياد، عن محمد بن الحسين بن شمون، عن عبد الله بن عبد الرحمن الأصمّ، عن كرام قال: حلفتُ فيما بينى وبين نفسى ألاّ آكلَ طعاماً بنهار أبداً حتى يقومَ قائمُ آل محمد، فدخلتُ على أبى عبد الله فقلت له: رجل من شيعتك جعل لله عليه ألاّ يأكل طعاماً بنهار أبداً حتى يقوم قائم آل محمد. فقال:

صُم يا كرام، ولا تصُم العيدَين ولا ثلاثةَ أيام التشريق، ولا إذا كنتَ مسافراً، فإن الحسين لما قُتل عجّت السماوات والأرض ومَن عليهما والملائكه، فقالوا: يا ربّنا أتأذن لنا فى هلاك الخلق حتى نجذّهم من جديد الأرض بما استحلوا حرمتك وقتلوا صفوتك؟ فأوحى الله إليهم: يا ملائكتى ويا سمائى ويا أرضى اسكنوا. ثم كشف حجاباً من الحجب فإذا خلفه محمدٌ واثنا عشر وصياً له فأخذ بيد فلان مِن بينهم فقال: يا ملائكتى ويا سماواتى ويا أرضى بهذا أنتصر منهم لهذا - قالها ثلاث مرات -.

وجاء فى غير روايه محمد بن يعقوب الكلينى: بهذا أنتصر منهم ولو بعد حين.

Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Sahl bin Ziyad (٢٦) from Muhammad bin al-Hasan bin Shammoon from Abdullah bin Abdurrahman al-Assamm that Karram had said: I have promised myself not to eat any kind of food during the day at all until al-Qa'im of Muhammad's family appears. I came to Abu Abdullah as-Sadiq (as) and said to him: "I am one of

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١- Al-Khissal p.٤١٩, ٤٨٠, al-Ghayba by at-Toossi p.١٤٠, Manaqib by ibn Shahrashoob, vol.١ p.٢٩٦, Biharul Anwar, vol.٣٦ p.٣٩٢, ٣٩٥.

your Shia. I have promised Allah not to eat any kind of food at all during the day until al-Qa'im appears." He said to me:

O Karram, fast! But do not fast on the days of the two Eids(١) nor the three days of al-Tashreeq(٢) or when you are on travel. When al-Husayn (as) was killed there was a clamor in the Heaven and on the earth. The angels said: "O our Lord, do You permit us to perish the human beings and to terminate them from on the earth for what they have committed when trespassing Your sanctity by killing the choice of Yours?" Allah revealed to the angels: "O My angels, My Heaven and My earth, be quiet!" Then He uncovered one of the covers. Behind it were Muhammad and twelve guardians of his. Allah held one from among them by the hand and said: "O My angels, My Heavens and My earth, with this one I will avenge this killed one upon his killers." He repeated it three times."(٣)

٢٧ - أخبرنا محمد بن يعقوب، قال: حدثنا على بن إبراهيم بن هاشم، عن أبيه، عن ابن أبى عمير، عن ابن أذينه، عن أبان بن أبى عياش، عن سليم بن قيس الهلالى قال: سمعت عبد الله بن جعفر الطيار يقول: كنا عند معاويه أنا والحسن والحسين وعبد الله بن عباس وعمر بن أم سلمه واسامه بن زيد، فجَرى بينى وبين معاويه كلام، فقلت لمعاويه: سمعت رسول الله يقول:

أنا أولى بالمؤمنينَ مِن أنفسهم، ثم أخى علىّ بن أبى طالب أولى

١- Eid al-Adha and eid al-Fitr.

٢- Three days spent In Mina during the performance of hajj after the Day of Immolation.

٣- Al-Kafi, vol.١ p.٥٣٤, vol.٤ p.١٤١, Men la Yahdhuruhu al-Faqeeh, vol.٢ p.١٢٧, al-Istibsar, vol.٢ p.٧٩, Tahtheeb al-Ahkam, vol.٤ p.١٨٣.

بالمؤمنين من أنفسهم، فإذا استشهد عليٌّ فالحسن بن على أولى بالمؤمنين من أنفسهم، ثم ابنى الحسين مِن بعده أولى بالمؤمنين من أنفسهم، فإذا استشهد فابنه عليّ بن الحسين أولى بالمؤمنين من أنفسهم وستدركه يا على ثم ابنه محمّد بن على أولى بالمؤمنين من أنفسهم، وستدركه يا حسين، ثم تكمله اثنى عشر إماماً تسعه من ولد الحسين.

قال عبد الله بن جعفر: فاستشهدت الحسنَ والحسين وعبدَ الله بن عباس وعمر بن ام سلمه وأسامه بن زيد فشهدوا. قال سليم: وقد سمعت ذلك من سلمان الفارسى والمقداد وأبى ذر وذكروا أنهم سمعوا ذلك من رسول الله .

Muhammad bin Ya'qoob narrated from Ali bin Ibraheem bin Hashim from his (٢٧) father from ibn Abu Omayr from Abban bin Ayyash that Sulaym bin Qayss al-Hilali had said: I have heard Abdullah bin Ja'far at-Tayyar saying: One day Al-Hasan, al-Husayn, Abdullah bin Abbas, Umar bin Umm Salama, Ussama bin Zayd and I were with Mo'awiya. I said to him: "I have heard the Prophet (S) saying:

I am worthier of the believers than themselves then my brother Ali bin Abu Talib will" be worthier of the believers than themselves. If he is martyred then his son al-Hasan will be worthier of the believers than themselves then after him al-Husayn will be worthier of the believers than themselves. If he is martyred, his son Ali bin al-Husayn will be worthier of the believers than themselves then his son Muhammad bin Ali will be worthier of the believers than themselves then the rest of the twelve imams, nine of

".whom are from the progeny of al-Husayn

I asked al-Hasan, al-Husayn, Abdullah bin Abbas, Umar bin Umm Salama and Ussama bin Zayd to witness of that (the Prophet (S) had said so) and they witnessed." Sulaym said: "I have heard that from Salman al-Farisi, al-Miqdad and Abu Tharr that they (have heard it from the Prophet (S)."(١)

٢٨ – محمد بن عبد الله بن جعفر الحميرى، عن أبيه، قال: حدثنا محمد بن عيسى بن عبيد بن يقطين، عن النضر بن سويد، عن يحيى الحلبى، عن على بن أبى حمزه قال: كنت مع أبى بصير، ومعنا مولى لأبى جعفر الباقر ، فقال: سمعت أبا جعفر يقول:

منّا اثنا عشر محدثاً، السابع من بعدى ولدى القائم.

فقام إليه أبو بصير فقال: أشهد أنى سمعت أبا جعفر يقوله منذ أربعين سنه.

وقال أبو الحسن الشجاعى – رحمه الله –: هذان الحديثان مما استدركهما أبو عبد الله – رحمه الله – بعد فراغه، ونسخى الكتاب.

(٢٨) Muhammad bin Abdullah bin Ja'far al-Himyari narrated from his father from Muhammad bin Eessa bin Obayd bin Yaqteen from an-Nadhr bin Suwayd from Yahya al-Halabi that Ali bin Abu Hamza had said: Once I, Abu Baseer and a freed slave (mawla) of Imam al-Baqir (as) were together. The mawla said: I have heard Imam al-Baqir (as) saying:

"From us there are twelve inspired (imams). The seventh of my descendants is al-Qa'im".

Abu Baseer said: "I witness that I have heard Abu Ja'far (as-Sadiq (as)) saying this (forty years ago."(٢)

٢٩ – أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عقده الكوفى، قال: حدثنا محمد

١- Biharul Anwar, vol.٣۶ p.٢٣١, Awalim al-Uloom, vol.١۵/٣ p.١٠١.

٢- Biharul Anwar, vol.٣۶ p.٣٩۵, Awalim al-Uloom, vol.١۵/٣ p.٢۶٨.

بن المفضل بن إبراهيم بن قيس بن رمانه الأشعرى من كتابه، قال: حدثنا إبراهيم بن مهزم، قال: حدثنا خاقان بن سليمان الخزاز، عن إبراهيم بن أبى يحيى المدنى، عن أبى هارون العبدى، عن عمر بن أبى سلمه ربيب رسول الله وعن أبى الطفيل عامر بن واثله قال: قالا:

شهدنا الصلاةَ على أبى بكر حين مات فبينما نحن قعود حول عمر وقد بويع إذ جاءه فتى يهوديٌّ من يهود المدينه كان أبوه عالمَ اليهود بالمدينه، يزعمون أنه من ولد هارون، فسلّم على عمر، وقال:

يا أمير المؤمنين، أيّكم أعلمُ بكتابكم وسنّه نبيكم؟

فقال عمر: هذا، وأشار إلى علىّ بن أبى طالب وقال: هذا أعلمُنا بكتابنا وسنّه نبينا.

(٢٩) Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qayss bin Rummana al-Ash'ari from Ibraheem bin Muhzim from Khaqan bin Sulayman al-Kharraz from Ibraheem bin Abu Yahya al-Madani from Abu Haroon al-Abdi that Umar bin Abu Salama, the Prophet's foster-son, and Abut-Tufayl Aamir bin Wathila had said:

"We attended the prayer (for the dead) when Abu Bakr died. While we were sitting around Umar, who had been paid homage to be the caliph, a young Jew from the Jews of Medina, whose father was the jurisprudent of the Jews in Medina and the Jews claimed that he was one of Aaron's descendants, came to Umar. He greeted him and said:

"O Amirul Mo'mineen,(١) who is the most aware of your Book and the Sunna of your prophet among you?"

Umar said: "It is this one. (He pointed to Ali bin

١- He referred to Umar with this title.

".Abu Talib) This is the most aware of our Book and our Prophet's Sunna

فقال الفتى أخبرنى أأنت كذا؟

قال: نعم سلنى عن حاجتك.

فقال: إنّى أسألك عن ثلاث وثلاث وواحده.

قال على: أفلا تقول: أسألك عن سبع؟

فقال الفتى: لا! ولكن أسألك عن الثلاث، فإن أصبتَ فيهن سألتُك عن الثلاث الأخَر، فإن أصبتَ فيهنّ سألتك عن الواحده، فإن لم تُصب فى الثلاث الأُول سكتُّ ولم أسألك عن شىءٍ.

"?The young Jew said (to Ali): "Would you answer my questions

".Imam Ali (as) said: "Yes, I would. Ask me as you like

".The young boy said: "I ask you about three things and three things and one thing

"?Imam Ali (as) said: "Why do you not say: I ask you about seven things

The young boy said: "No, but I ask you about the first three and if you give the right answers then I will ask you about the other three and if you give the right answers then I will ask you about the last one. If you fail to answer the first three ones, I will ".keep silent and not ask you about anything

قال له على: يا يهودىّ، فإن أخبرتك بالصواب وبالحق تعلم أنى أخطأتُ أو أصبت؟

قال: نعم.

قال علىّ: فبالله لئن أصبتُ فيما تسألنى عنه لتسلمنَّ ولتدعنّ اليهوديه؟

قال: نعم، لكَ الله علىّ لئن أصبتَ لأسلمن ولأدَعنّ اليهوديه.

قال: فأسأل عن حاجتك.

قال: أخبرنى عن أوّل حجرٍ وُضع على وجه الأرض وأوّلِ شجره نبتت فى الأرض وأولِ عين أنبعت فى الأرض؟

Imam Ali (as) said: “If I give you the right answer, will you know that my answer is right or

"?not

".He said: "Yes, I will

Imam Ali (as) said: "I adjure you before Allah that if I give you right answers, you are ".to be a Muslim and to give up Judaism

".He said: "I agree. I promise you to be a Muslim and to give up Judaism

".Imam Ali (as) said: "Then ask me as you like

The young Jew said: "Would you tell me about the first stone that has been put on the surface of the earth, the first tree that has grown on the earth and the first fountain "?that has flowed on the earth

قال علیّ: یا یهودی، أما أول حجر وضع علی وجه الأرض فإن الیهود یقولون الصخره التی فی بیت المقدس، وکذبوا ولکنه الحجرُ الأسود، نزلَ به آدمُ من الجنه فوضعه فی الرکن، والمؤمنون یستلمونه لیجدّدوا العهدَ والمیثاق لله بالوفاء. وأما قولُک أول شجره نبتت فی الأرض فإن الیهود یقولون: الزیتونه، وکذبوا ولکنّها النخله العجوه، نزل بها آدم من الجنه وبالفحل، فأصل الثمره کلّها العجوه. وأما العَین فإنّ الیهود یقولون بأنها العین تحت الصخره، وکذبوا ولکنها عین الحیاه التی لا یغمس فیها میت إلّا حیَّ وهی عینُ موسی التی نسیَ عندها السمکهَ المملوحه فلما مسها الماء عاشت وانسربت فی البحر فأتبعها موسی وفتاه حین لقیا الخضر.

Imam Ali (as) said: "O Jew, as for the first stone that has been put on the surface of the earth, the Jews has claimed that it is the rock, which is in Jerusalem, but they have told a false thing. It is the Black Stone that Adam (as) has brought from

Paradise and put in the corner (of the Kaaba). The believers kiss it to renew the covenant of being loyal to Allah. As for the first tree, the Jews have claimed that it is the olive tree but they have told a lie. It is the date-palm, which Adam (as) has brought with him from Paradise. And as for the first fountain, the Jews have claimed that it is the one under the rock (in Jerusalem) but they have told a lie. It is the fountain of life, in which a dead is dipped to be alive again. It is the fountain of Moses (as), beside which he has left the salted fish and when water touched it, it revived and slipped into the sea and then Moses (as) and his servant followed it when they met with al-Khidhr (as)."

فقال الفتى: أشهدُ أنك قد صدقتَ وقلتَ الحق، وهذا كتاب ورثته عن آبائى إملاء موسى وخط هارون بيده وفيه هذا الخصال السبع، والله لئن أصبت فى بقيه السبع لأدعنّ دينى وأتبعنّ دينك.

فقال على: سل.

فقال: أخبرنى كم لهذه الأمّه بعد نبيها من إمامِ هدى لا يضرُّ هم خذلانُ مَن خذلهم؟ وأخبرنى عن موضع محمد فى الجنه أى موضع هو؟ وكم مع محمد فى منْزلته؟

فقال على: يا يهودى، لهذه الأمه اثنا عشر إماماً مهدياً كلّهم هادٍ مهدى لا يضرهم خذلان من خذلهم، وموضع محمد فى أفضل منازل جنه عدن وأقربها من الله وأشرفها، وأما الذى مع محمد فى منْزلته فالإثنا عشر الأئمه المهديون.

The young Jew said: "I swear that you have

said the truth. This is a book that I have inherited from my ancestors. It has been dictated by Moses (as) and written by Aaron (as). It has these seven things. By Allah, if you give right answers to the rest of the seven questions, I will give up my religion and believe in yours."

Imam Ali (as) said: "Ask!"

The Jew said: "Would you tell me how many imams of guidance, who will not be harmed by the disappointment of the plotters, this umma will have after its prophet? In which position Muhammad will be in Paradise? How many ones will be with Muhammad in his position?"

Imam Ali (as) said: "This umma has twelve imams. All of them are guided and guiding imams and they will never be harmed by the disappointment of the plotters. The position of Muhammad (as) is in the best position of the Garden of Eden, the most honored and the closest to Allah. As for those, who will be with Muhammad in his position, they are twelve imams."

قال اليهودى: وأشـهدُ أنك قد صدقتَ وقلت الحق، لئن أصبتَ فى الواحده كما أصبت فى السته واللهِ لأسلمنَّ الساعه على يدك ولأدعنّ اليهوديه.

قال له: اسأل.

قال: أخبرنى عن خليفه محمد كم يعيش بعده ويموت موتاً أو يقتل قتلاً؟

قال: يعيش بعده ثلاثين سنه ويخضّب هذه من هذه - وأخذ بلحيته وأومأ إلى رأسه -.

فقال الفتى: أشهد أن لا إله إلا الله وأن محمداً رسول الله وأنك خليفه رسول الله على الأمه، ومَن تقدم كان مفترياً. ثم خرج.

The Jew said: "I

swear that you have said the truth. If you answer the last one as you have done with these six, by Allah I will be a Muslim before you and give up Judaism."

Imam Ali (as) said: "Ask!"

He said: "Would you tell me how long the successor of Muhammad will live after Muhammad? Will he die or be killed?"

Imam Ali (as) said: "He will live for thirty years and then this will be dyed (of blood) from this. (He grasped his beard and made a sign with his head)."

The young Jew said: "I witness that there is no god but Allah, Muhammad is the messenger of Allah and you are the caliph of the umma after the Prophet (S). Whoever precedes you, will be oppressive." Then he left.(١)

٣٠ - وأخبرنا أبو العباس أحمد بن محمد بن سعيد، قال: حدثنا حميد بن زياد من كتابه وقرأته عليه، قال: حدثنى جعفر بن إسماعيل المنقرى، عن عبد الرحمن بن أبى نجران، عن إسماعيل بن على البصرى عن أبى أيوب المؤدب، عن أبيه - وكان مؤدباً لبعض ولد جعفر بن محمد - قال قال:

لما توفى رسول الله دخل المدينه رجلٌ من ولد داود على دين اليهوديه، فرأى السككَ خاليه فقال لبعض أهل المدينه: ما حالكم؟

Abul Abbas Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad (٣٠) from Ja'far bin Issma'eel al-Minqari from Abdurrahman bin Abu Najran from Issma'eel bin Ali al-Basri from Abu Ayyoob al-Mu'addib that his father, who was a teacher (mu'addib) of some of Imam Ja'far bin Muhammad as-Sadiq's children,

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١- Al-Kafi, vol.١ p.٥٢٩, ٥٣١, Ithbat al-Wassiyya p.٢٢٨, Kamal ad-Deen p.٢٩۴, ٢٩٧, ٢٩٩, ٣٠٠, al-Khissal p.۴٧۶, Oyoon Akhbar ar-Redha, vol.١ p.٥٢.

:had said

When the Prophet (S) died, a Jew man of the descendants of Dawood (Prophet“ .David) came to Medina and saw the streets empty. He asked what the matter was

فقيل: توفى رسول الله .

فقال الداودى: أما إنه توفى فى اليوم الذى هو فى كتابنا، ثم قال: فأين الناس؟

فقيل له: فى المسجد.

فأتى المسجدَ، فإذا أبو بكر وعمر وعثمان وعبد الرحمن بن عوف وأبو عبيده بن الجراح والناس، قد غصّ المسجد بهم، فقال: أوسعوا حتى أدخلَ وأرشدونى إلى الذى خلّفه نبيكم، فأرشدوه إلى أبى بكر، فقال له: إننى من ولد داود على دين اليهوديه، وقد جئتُ لأسأل عن أربعه أحرف، فإن خبرت بها أسلمتُ.

فقالوا له: انتظر قليلاً.

.It was said to him that the Prophet (S) had died

".He said: “Indeed he has died on the same day mentioned in our Book

Then he asked where people were. It was said to him that they had been in the .mosque

He came to the mosque where there were Abu Bakr, Umar, Uthman, Abdurrahman bin Ouff, Abu Obayda bin al-Jarrah and a great crowd of people. He said: “Make way to let me come in and lead me to the one, whom your prophet has entrusted with his "!umma

.They led him to Abu Bakr

He said to Abu Bakr: “I am a Jew and I am from the descendants of Prophet David ".(as). I have come to ask about four things. If you answer me, I become a Muslim

.He was asked to wait a little

وأقبل أمير المؤمنين على بن أبى طالب من بعض أبواب المسجد، فقالوا له:

عليک بالفتی.

فقام إليه، فلمّا دنا منه قال له: أنت علی بن أبی طالب؟

فقال له علیّ: أنت فلان بن فلان بن داود؟

قال: نعم.

فأخذ علیٌّ يده وجاء به إلی أبی بكر، فقال له اليهودی: إنی سألتُ هؤلاء عن أربعه أحرف فأرشدونی إليک لأسألک.

قال: اسأل.

Then Amirul Mo'mineen Ali (as) came in from one of the gates of the mosque. People said to the Jew: "Go to this young man!"

When he came near to him, he asked: "Are you Ali bin Abu Talib?"

(Imam Ali (as) said to him: "Are you so-and-so the son of David (as)?"

He said: "Yes, I am."

Imam Ali (as) took the Jew's hand and came with him to Abu Bakr.

The Jew said to Imam Ali (as): "I asked these people about four things but they sent me to you."

Imam Ali (as) said: "Please ask!"

قال: ما أوّل حرفٍ كلّم الله به نبيّكم لمّا أسری به ورجع من عند ربه؟ وخبّرنی عن الملک الذی زحم نبيكم ولم يسلم عليه، وخبرنی عن الأربعه الذين كشف عنهم مالک طبقاً من النار وكلّموا نبيكم؟ وخبّرنی عن منبر نبيّكم أی موضع هو من الجنه؟

قال علی: أوّل ما كلّم الله به نبيّنا قول الله تعالی

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

قال: ليس هذا أردتُ.

قال: فقولُ رسول الله

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا

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وَإِلَيْكَ الْمَصِيرُ

قال: ليس هذا أردتُ.

The Jew asked: “What was the first thing that was revealed to your prophet when he came back from his Lord after his Ascension? Who was the angel that pushed your prophet away and did not greet him? Who were the four men, from above whom Angel Malik had removed a cover of Fire and who had talked with your prophet? In which position of Paradise will the minbar of your prophet be?”

Imam Ali (as) said: “The first thing that Allah has revealed to our prophet after the Ascension is: (The messenger believes in what has been revealed to him from his Lord).(١)”

The Jew said: “It is not this that I mean.”

Imam Ali (as) said: “Then it is (and so do) the believers; they all believe in Allah).(٢)”

He said: “It is not this that I mean.”

قال: اتركِ الأمرَ مستوراً.

قال: لَتخبِرنّى أو لستَ أنت هو.

فقال: أما إذ أبيتَ فإن رسول الله لمّا رجع من عند ربه والحجبُ ترفع له قبل أن يصير إلى موضع جبرئيل ناداه ملَك: أحمد، قال: إن الله يقرء عليك السلامَ ويقول لك: أقرأ على السيد الوليّ منّا السلامَ، فقال رسولُ الله: مَن السيد الولى؟ فقال الملَك: علىّ بن أبى طالب.

قال اليهودى: صدقتَ والله إنى لأجدُ ذلك فى كتاب أبى.

Imam Ali (as) said: “Then let the matter be hidden.”

The Jew said: “You are to tell me the truth. Are you not the one, whom I mean?”

Imam Ali (as) said: “As you insist on that, I shall tell the truth. When the Prophet (S

١- Qur'an, ٢:٢٨٥.

٢- Qur'an, ٢:٢٨٥.

came back from his Lord, where the screens were opened before him, and before he got to the place of Gabriel, an angel had called: “O Ahmad!”[1]

The Prophet (S) said: “Here I am.”

The angel said: “Allah sends you His greeting and says to you: “Deliver Our greeting to the master of guardians.”

The Prophet (S) asked: “Who is the master of guardians?”

The angel replied: “He is Ali bin Abu Talib.”

The Jew said to Imam Ali (as): “You are right. I have found that in my father’s book.”

فقال على: أما المَلَك الذى زحم رسول الله فملك الموت جاء به من عند جبارٍ من أهل الدينا قد تكلم بكلام عظيم فغضب الله، فزحم رسول الله ولم يعرفه، فقال جبرئيل: يا ملك الموت، هذا رسولُ الله أحمد حبيب الله ، فرجع إليه فلصق به واعتذر وقال: يا رسول الله إنى أتيت مِلكاً جباراً قد تكلّم بكلام عظيم فغضبتُ ولم أعرفكَ، فعذره. وأما الأربعه الذين كشف عنهم مالك طبقاً من النار فإن رسول الله مرّ بمالك ولم يضحك منذ خلق قط، فقال له جبرئيل: يا مالكُ، هذا نبىّ الرحمه محمدٌ، فتبسم فى وجهه ولم يتبسم لأحدٍ غيره، فقال رسول الله: مُره أن يكشف طبقاً من النار، فكشف فإذا قابيل ونمرود وفرعون وهامان، فقالوا: يا محمد اسأل ربّك أن يردّنا إلى دار الدنيا حتى نعمل صالحاً، فغضب جبرئيلُ فقال بريشه من ريش جناحه فردّ عليهم طبق النار.

Imam Ali (as) said: “As for the angel, who had pushed the Prophet (S) away, he was the Angel of Death. He had come from an arrogant of

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۱- (Ahmad is another name of the Prophet (S.

the people of the earth, who had uttered something that made Allah angry. Then Gabriel said to the Angel of Death: “This is Ahmad, the beloved messenger of Allah.” The Angel of Death came back, embraced the Prophet (S), apologized and said to him: “O messenger of Allah, I went to a tyrant king, who uttered bad things that made me very angry so that I did not know you.” The Prophet (S) accepted his apology. As for the four men, from above whom Angel Malik had removed a cover of Fire, that when the Prophet (S) passed by Angel Malik, who had never smiled since he had been created at all, Gabriel said: “O Malik, this is Muhammad, the prophet of mercy.” Then Malik smiled to the Prophet (S) and he did never smile to anyone else than Muhammad (as). The Prophet (S) said to Gabriel: “Order him to uncover a layer of Fire!” He uncovered a layer of Fire and there appeared Qabeel (Cain), Nimrod, Pharaoh and Haman. They said: “O Muhammad, ask your god to send us back to the worldly life in order to do good!” Gabriel became angry and with a feather of his wing he returned the layer of Fire upon them.

وأما منبر رسول الله فإن مسكن رسول الله جنهُ عدن وهى جنه خلقها الله بيده ومعه فيها اثنا عشر وصياً، وفوقها قبه يقال لها: قبه الرضوان، وفوق قبه الرضوان منْزل يقال له: الوسيله، وليس فى الجنه منْزل يشبهه وهو منبر رسول

الله .

قال اليهودى: صدقتَ واللهِ إنه لفى كتاب أبى داود يتوارثونه واحد بعد واحد حتى صار إلىّ.

ثم أخرج كتاباً فيه ما ذكره مسطوراً بخط داود، ثم قال: مدَّ يدك، فأنا أشهد أن لا إله إلاّ الله وأن محمداً رسول الله، وأنه الذى بشّر به موسى ، وأشهد أنّك عالم هذه الأمه ووصىُّ رسول الله. قال: فعلّمه أمير المؤمنين شرايعَ الدين.

As for the minbar of the Prophet (S), the abode of the Prophet (S) is the Garden of Eden, which Allah has created with His (hand). There are twelve guardians will be with the Prophet (S) in this Garden. Above this abode there is a dome called the dome of ar-Radhwan (contentment). Above the dome there is a house called al-Wasseela (the means), which no house in Paradise looks like it. It is the minbar of the Prophet (S)."

The Jew said: "By Allah, you are right. This has been mentioned in the book of my father David (as). The book has been inherited by one after the other until it has reached me." Then he took out a book written by Prophet David (as) and said to Imam Ali (as): "Give me your hand! I witness that there is no god but Allah and Muhammad is the messenger of Allah. It is he, of whom Prophet Moses (as) has informed. And I witness that you are the jurisprudent of this umma and the guardian of the messenger of Allah."

Then Imam Ali (as) began to teach him the laws of Islam."(١)

The Book

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١- Biharul Anwar, vol.١٠ p.٢٣.

of Allah, the traditions of the Prophet (S), Imam Ali (as) and all the imams one after the other had confirmed that the number of the imams is twelve.

No one among the Shia denies that the book of Sulaym bin Qayss al-Hilali is considered as one of the important books of the doctrine of the Shia. All that is mentioned in the book has been narrated from the Prophet (S), imam Ali (as), al-Miqdad, Salman al-Farisi Abu Tharr and their likes, who have accompanied the Prophet (S) and Amirul Mo'mineen (as). It is one of the sources that the Shia have depended on and referred to.

Traditions narrated by the Sunnis

٣١ – ما رواه محمد بن عثمان بن علان الدهنى البغدادى بدمشق، قال: حدثنا أبو بكر بن أبى خيثمه قال: حدثنا على بن الجعد، قال: حدثنا زهير بن معاويه، عن زياد بن خيثمه، عن الأسود بن سعيد الهمدانى، قال: سمعت جابر بن سمره يقول: سمعت رسول الله يقول:

يكون بعدى اثنا عشر خليفه كلهم من قريش.

قال: فلما رجع إلى منْزله أتته قريش فقالوا له: ثم يكون ماذا؟

قال: ثم يكون الهرج.

(٣١) Muhammad bin Uthman bin Allan ad-Duhni al-Bagdhadi narrated from Abu Bakr bin Khaythama from Ali bin al-Ja'd from Zuhayr bin Mo'awiya from Ziyad bin Khuthayma from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the Prophet (S) had said:

"There will be twelve caliphs after me; all of them are from Quraysh." When the Prophet (S) went home, the people of Quraysh came to him asking: "Then what will happen?" He said: "Commotion will be

then."(١)

٣٢ – أخبرنا محمد بن عثمان قال: حدثنا ابن أبی خیثمه، قال: حدثنی علی بن الجعد، قال: حدثنا زهیر بن معاویه، عن زیاد بن علاقه وسماک بن حرب وحصین بن عبد الرحمن کلهم عن جابر بن سمره أن رسول الله قال:

یکون بعدی اثنا عشر خلیفه.

ثم تکلم بشیء لم أفهمه فقال بعضهم: سألت القوم فقالوا قال:

کلهم من قریش.

(٣٢) Muhammad bin Uthman narrated from ibn Abu Olaqa, Sammak bin Harb and Hussayn bin Khaythama from Ali bin al-Ja'd from Zuhayr bin Mo'awiya from Ziyad bin Abdurrahman from Jabir bin Samra that the Prophet (S) had said:

There will be twelve caliphs after me." Then he (the Prophet (S)) said something that I" could not understand. Some people said that the Prophet (S) had said: "All of them are from Quraysh."(٢)

٣٣ – أخبرنا محمد بن عثمان قال: حدثنا أحمد قال: حدثنا عبید الله بن عمر قال: حدثنا سلیمان الأعمش، قال: حدثنا ابن عون، عن الشعبی، عن جابر بن سمره قال: ذکر أن النبی قال:

لا یزال أهل هذا الدین ینصرون علی من ناواهم إلی اثنی عشر خلیفه.

– فجعل الناس یقومون ویقعدون – وتکلم بکلمه لم أفهمها، فقلت لأبی أو آخر: أی شیء قال؟ قال: فقال:

کلهم من قریش.

(٣٣) Muhammad bin Uthman narrated from Ahmad from Obaydillah bin Umar from Sulayman al-A'mash from ibn Oun from ash-Shi'bi that Jabir bin Samra had said: "It was mentioned that the Prophet (S) had said:

".(The people of the religion will still defeat their enemies until twelve imams (come"

People began to stand up and sit down. He (the Prophet

١- Al-Istinsar p.٢٥, al-Ghayba by at-Toossi p.١٢٧, Taqreeb al-Ma'arif p.١٧٤, Qissass al-Anbiya' by ar-Rawandi p.٣٦٩, Awalim al-Uloom, vol. ١٥/٣ p.١١١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٢ p.٢٥٨.

٢- Al-Ghayba by at-Toossi p.١٢٨, Ithbat al-Hudat, vol.١ p.٥٤٥, Biharul Anwar, vol.٣٦ p.٢٣٦, Ghayatul Maram p.٢٠٠.

S)) said something that I could not understand. I asked my father or someone else) what the Prophet (S) had said. He replied that the Prophet (S) had said: "All of them are from Quraysh."(١)

٣٤ – أخبرنا محمد بن عثمان قال: حدثنا أحمد بن أبی خیثمه، قال: حدثنی یحیی بن معین، قال: حدثنا عبد الله بن صالح، قال: حدثنا اللیث بن سعد، عن خالد بن یزید، عن سعید بن أبی هلال، عن ربیعه بن سیف، قال، کنا عند شفی الاصبحی قال: سمعت عبد الله بن عمرو یقول: سمعت رسول الله یقول:

یکون خلفی اثنا عشر خلیفه.

(٣٤) Muhammad bin Uthman narrated from Ahmad bin Abu Khaythama from Yahya bin Mo'een from Abdullah bin Salih from al-Layth bin Sa'd from Khalid bin Yazeed from Sa'eed bin Abu Hilal that Rabee'a bin Sayf had said:

"Once we were with Shufiy al-Assbahi. He said that he had heard Abdullah bin Umar saying: I heard the Prophet (S) saying: "After me there will be twelve caliphs."(٢)

٣٥ – أخبرنا محمد بن عثمان قال: حدثنا أحمد، قال: حدثنا عفان ویحیی بن إسحاق السالحینی قالا: حدثنا حماد بن سلمه، قال: حدثنا عبد الله بن عثمان عن أبی الطفیل قال: قال لی عبد الله بن عمرو: یا أبا الطفیل إعدد اثنی عشر من بنی کعب بن لؤی ثم یکون النقف والنقاف.

(٣٥) Muhammad bin Uthman narrated from Ahmad from Affan and Yahya bin Iss'haq as-Saleheeni from Hammad bin Salama from Abdullah bin Uthman from Abut-Tufayl that Abdullah bin Umar had said to him:

"O Abut-Tufayl, Count twelve ones of bani(٣) Ka'b bin

١- Al-Ghayba by at-Toossi p.١٢٨, Biharul Anwar, vol.٣۶ p.٢٣٧, Ithbat al-Hudat, vol.١ p.۵۴۶.

٢- Biharul Anwar, vol.٣۶ p.٢٣٧, Awalim al-Uloom, vol.١۵/٣ p.١٠٨.

٣- Bani means the family of or the tribe of.

(Lu’ay and then fighting and killing occur.”(١

٣٦ – أخبرنا محمد بن عثمان قال: حدثنا المقدمی عن عاصم بن عمر بن علی بن مقدام قال: حدثنا أبی، عن فطر بن خلیفه، عن أبی خالد الوالبی، قال: حدثنا جابر بن سمره قال: سمعت رسول الله یقول:

لا یزال هذا الأمر ظاهراً لا یضره من ناواه حتی یکون اثنا عشر خلیفه کلهم من قریش.

(٣٦) Muhammad bin Uthman narrated from al-Muqaddami from Aasim bin Umar bin Ali bin Miqdam from his father from Fitr bin Khaleefa from Abu Khalid al-Walibi that Jabir bin Samra had heard the Prophet (S) saying:

This matter (the religion) will still prevail without being harmed by the enemies until“ (there will be twelve caliphs; all of them are from Quraysh.”(٢

٣٧ – أخبرنا محمد بن عثمان قال: حدثنا عبد الله بن جعفر الرقی، قال: حدثنا عیسی بن یونس، عن مجالد بن سعید، عن الشعبی، عن مسروق قال: کنا عند ابن مسعود فقال له رجل: أحدَّثکم نبیُّکم کم یکون بعده من الخلفاء؟ فقال: نعم وما سألنی عنها أحد قبلک، فإنک للأحدث القوم سناً، سمعته یقول:

یکون بعدی عده نقباء موسی علیه السلام.

(٣٧) Muhammad bin Uthman narrated from Abdullah bin Ja'far ar-Riqqi from Eessa bin Younus from Mujalid bin Sa'eed from ash-Shi’bi that Massrooq had said: Once we were with ibn Mass’ood in his house. Someone asked him: “Have your prophet told you how many caliphs will be after him?” Ibn Mass’ood said: “Yes, He has. But no one has asked me about this matter before you. You are the youngest of these

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١- Al-Ghayba by at-Toossi p.١٣١, Biharul Anwar, vol.٣٦ p.٢٣٧, Awalim al-Uloom, vol.١٥/٣ p.١٠٩.

٢- Taqreeb al-Ma’arif p.١٧٥, Biharul Anwar, vol.٣٦ p.٢٣٨, Awalim al-Uloom, vol.١٥/٣ p.١١٠.

:people. I have heard the Prophet (S) saying

After me there will be (caliphs) as the number of the chieftains of Prophet Moses“ ((as)."(١)

٣٨ – أخبرنا محمد بن عثمان قال: حدثنا أحمد بن أبى خيثمه، قال: حدثنا الفضل بن دكين، قال: حدثنا فطر، قال: حدثنا أبو خالد الوالبى، قال: سمعت جابر بن سمره السوائى يقول: قال رسول الله:

لا يضر هذا الدين من ناواه حتى يمضى اثنا عشر خليفه كلهم من قريش.

Muhammad bin Uthman narrated from Ahmad bin Abu Khaythama from al-Fadhl (٣٨) bin Dukayn from Fitr from Abu Khalid al-Walibi from Jabir bin Samra as-Sawwa'iy that :the Prophet (S) had said

This religion will not be harmed by its enemies until twelve caliphs, who all are from“ (Quraysh, pass away."(٢)

The traditions narrated by the Sunnis concerning this subject are so many.(٣) The traditions show clearly that the Prophet (S) has meant by the twelve caliphs the twelve imams of his descendants. The tradition, saying that commotion will take place, refers to the commotion that will happen after the end of the rule of Imam al-.Mahdi (al-Qa'im), the commotion that will last for fifty years

Several twelve rulers have ruled after the Prophet (S) or after Imam Ali (as), who has been the only true caliph. Definitely the Prophet (S) has referred by his sayings to the twelve infallible imams of his progeny, who are with the Qur'an and the Qur'an is with them and who will never part with the Qur'an until they come to the Prophet (S) at his .pond in Paradise

Furthermore

.Taqreeb al-Ma'arif p.١٧٣, Biharul Anwar, vol.٣٦ p.٢٣٣ -١

.Awalim al-Uloom, vol.١٥/٣ p.١١٠ -٢

٣- Refer to Sahih of Muslim, Sahih of al-Bukhari, Sunan of at-Tarmithi, Musnad of Ahmad bin Hanbal, vol.١ p.٣٩٨, ٤٠٦, vol.٥ p.٨٦-١٠٧.

.there are other evidences mentioned in the Torah confirming our subject

It has been mentioned in the first book of the Old Testament when talking about the story of Ishmael and after the end of the story of Sara. Allah has addressed Prophet Abraham (as), concerning the matter of his wife and her child, by saying: (I have responded to your prayer regarding Ishmael. I have blessed him and I will do more and more. He will beget twelve great men. I will make them imams as a great nation.)

Abdul Haleem bin al-Husayn as-Samriy read to me what a Jew man called al-Husayn bin Sulayman, who was one of the Jewish jurisprudents, had dictated to him in Arrajan.(١) The names and the number of the imams (as) had been mentioned in Hebrew. From among what he had read to me was this passage: "One of the descendants of Ishmael will be delegated (as a prophet). He is called Mabad or Mamad that it means Muhammad. He will be a master over people. From his progeny there will be twelve men. They will be imams and masters, whom people will imitate. Their names are: Taqobeet, Feethwa, Thabeera, Mafssora, Massmoo'a, Domoh, Thabo, Hathar, Yathmo, Bator, Nouqass and Qeedmuwa".

The Jew had been asked about these names and he said that they had been mentioned in the story of Prophet Solomon (as). He had mentioned another passage of the story: (From the progeny of Ishmael a blessed boy is born. My blessing and mercy be

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١- A big city in Persia. Refer to Marasid al-Ittila', vol.١ p.٥٢.

upon him. Twelve men of his progeny are honored and glorified. The name of this man is elevated and glorified and his mention is exalted.)

This speech was read to Musa bin Imran bin Zakariyya the Jew and he confirmed it. Iss'haq bin Ibraheem bin Bakhtwayh Bahsoon al-Fasawi and Sulayman bin Dawood an-Noubenjani, who were Jews, confirmed it too.

The Qur'an, the traditions narrated by the Shia from the Prophet (S) and the infallible imams, the traditions narrated by the Sunnis, the previous divine Books and their followers has confirmed that the imams are twelve ones. After all, is there any excuse for the deniers and the resisters?

These are sufficient evidences for those, whom Allah has guided to His pure religion and straight path. Surely those, who deny the infallible imams, will lose. Allah has said addressing His prophet:

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ مُنْذِرٌ ۗ وَلِكُلِّ قَوْمٍ هَادٍ

(You are only a warner and (there is) a guide for every people.(١)

In every age there is an imam, by whom Allah guides those who follow him and believe in him and He leaves those who deny him (the imam) and turn away from him to their own opinions and analogies.

٣٩ - أخبرنا أحمد بن محمد بن سعيد بن عبد الرحمن بن عقده قال: حدثنا محمد بن سالم بن عبد الرحمن الأزدى فى شوال سنه إحدى وثمانين ومائتين، قال: حدثنا عثمان بن سعيد الطويل، عن أحمد بن سير، عن موسى بن بكر الواسطى، عن الفضيل عن أبى عبد

١- Qur'an, ١٣:٧.

الله فی قوله

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ مُنْذِرٌ ۗ وَلِكُلِّ قَوْمٍ هَادٍ

قال:

كلُّ إمام هادٍ للقرن الذى هو فيهم.

Ahmad bin Muhammad bin Sa'eed bin Abdurrahman bin Oqda narrated from (٣٩) Muhammad bin Salim bin Abdurrahman al-Azdi from Uthman bin Sa'eed at-Taweel from Ahmad bin Sayr from Musa bin Bakr al-Wasiti from al-Fudhayl that Abu Abdullah as-Sadiq (as) had said when talking about the Qur'anic verse (You are only a warner and (there is) a guide for every people):

"Each imam is a guide to the people of his age."(١)

٤٠ – أخبرنا أحمد بن محمد بن سعيد بن عبد الرحمن بن عقده قال: حدثنا محمد بن سالم بن عبد الرحمن الأزدى فى شوال سنه إحدى وستين ومائتين، قال: حدثنا على بن الحسن بن رباط، عن منصور بن حازم، عن عبد الرحيم القصير، عن أبى جعفر الباقر فى قول الله تعالى

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ مُنْذِرٌ ۗ وَلِكُلِّ قَوْمٍ هَادٍ

قال:

رسولُ الله المنذرُ، وعليٌّ الهادى. أما واللهِ ما ذهبت منا وما زالت فينا إلى الساعه.

Ahmad bin Muhammad bin Sa'eed bin Abdurrahman bin Oqda narrated from (٤٠) Muhammad bin Salim bin Abdurrahman al-Azdi from Ali bin al-Husayn bin Rabat from Mansoor bin Hazim from Abdurrahman al-Qasseer that Imam Abu Ja'far al-Baqir (as) had said when talking about the verse (You are only a warner and (there is) a guide for every people):

"The Prophet (S) is the warner and Ali is the guide. By Allah, it (the mission) has never

Basa'ir ad-Darajat p.٣٠, Al-Kafi, vol.١ p.١٩١, Ithbat al-Hudat, vol. ١ p.٨١, Biharul - ١
Anwar, vol.٢٣ p.٥٤.

been away from us and it will still among us until the Day of Resurrection. May Allah make us do what pleases Him!"

Chapter ۵: Pretenders of being imams

۱ – أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا حميد بن زياد، قال: حدثنا جعفر بن إسماعيل المنقرى، قال: أخبرنى شيخ بمصر يقال له: الحسين بن أحمد المقرئ، عن يونس بن ظبيان قال: قال أبو عبد الله فى قول الله

وَيَوْمَ الْقِيَامَهِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّهٌ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِلْمُتَكَبِّرِينَ

قال:

مَن زعم أنه إمام وليس بإمامٍ.

(۱) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Hameed bin Ziyad from Ja'far bin Issma'eel al-Minqari from al-Husayn bin Ahmad al-Muqri' from Younus bin Dhabyan that Imam Abu Abdullah as-Sadiq (as) had said when talking about the Qur'anic verse, "And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud:"(۱)

"It talks about those, who pretend to be imams but they are not."(۲)

۲ – وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل بن إبراهيم الأشعرى، قال: حدثنى محمد بن عبد الله بن زراره، عن مرزبان القمى، عن عمران الأشعرى، عن جعفر بن محمد أنه قال:

ثلاثةٌ لا ينظر الله إليهم يوم القيامه ولا يزكّيهم ولهم عذاب أليم: مَن زعم أنه إمامٌ وليس بإمام، ومن زعم فى أمام حقٍ أنه ليس بإمام وهو إمام، ومَن زعم أن لهما فى الإسلام نصيباً.

(۲) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal

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۱- Qur'an, ۳۹:۶۰.

۲- Biharul Anwar, vol.۲۵ p.۱۱۳.

bin Ibraheem al-Ash'ari from Muhammad bin Abdullah bin Zurara from Marzban al-Qummi from Imran al-Ash'ari that Imam Ja'far as-Sadiq (as) had said:

"There are three persons, whom Allah will not speak to on the Day of Resurrection, nor will He look upon nor will He purify and shall have a painful chastisement; one, who pretends that he is an imam but he is not, the other one is he, who claims that the real imam is not an imam and the third one is he, who claims that these two persons are faithful Muslims."(١)

٣ – وحدثنا محمد بن يعقوب، عن الحسين بن محمد، عن معلى بن محمد، عن أبى داود المسترق، عن على بن ميمون الصائغ، عن ابن أبى يعفور قال: سمعت أبا عبد الله يقول:

ثلاثةٌ لا يكلمهم الله يوم القيامه ولا يزكيهم ولهم عذاب أليم: مَن ادعى مِن الله إمامةً ليست له، ومن جحد إماماً من الله، ومن زعم أنّ لهما فى الإسلام نصيباً.

(٣) Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Mu'alla bin Muhammad from Abu Dawood al-Mustaraqq from Ali bin Maymoon as-Sa'igh from Abu Ya'foor that Abu Abdullah as-Sadiq (as) had said:

"There are three persons, whom Allah will not speak to on the Day of Resurrection nor will He purify and shall have a painful chastisement; one, who pretends the divine imamate while he is not an imam, one, who denies an imam appointed by Allah and the third one is he, who claims that these two ones are faithful Muslims."(٢)

٤ – وأخبرنا أحمد بن محمد

١- Biharul Anwar, vol.٢٥ p.١١٣.

٢- Biharul Anwar, vol.٢٥ p.١١٣.

بن سعيد قال: حدثنا أبو محمد القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، قال: حدثنا عبد الله بن جبله، عن الحكم بن أيمن، عن محمد بن تمام قال:

قلت لأبى عبد الله: إن فلاناً يقرئك السلام ويقول لك: اضمن لى الشفاعةَ.

فقال: أمِن موالينا؟

قلت: نعم.

قال: أمرُه أرفعُ من ذلك.

قال: قلت: إنه رجلٌ يوالى علياً ولم يعرف مَن بعده من الأوصياء.

قال: ضالٌّ.

قلت: أقرَّ بالأئمّه جميعاً وجحد الآخرَ.

قال: هو كَمَنْ أقرّ بعيسى وجحد بمحمّد أو أقرّ بمحمد وجحد بعيسى، نعوذ بالله مِن جَحدِ حجّه من حججه.

(٤) Ahmad bin Muhammad bin Sa'eed narrated from Abu Muhammad al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla form al-Hakam bin Aymen that Muhammad bin Tamam had said:

"I said to Imam Abu Abdullah as-Sadiq (as): "Someone has sent you his regards and requested you to intercede for him (on the Day of Resurrection)."

Imam as-Sadiq (as) said: "Is he from our followers?"

I said: "Yes, he is."

He said: "His matter is more important than that."

I said: "He has believed in Ali but he does not know any of the guardians after him."

He said: "He is astray."

I said: "He has believed in the imams but he has denied the last one of them."

He said: “He is like that who believes in Jesus Christ and denies Muhammad or believes in Muhammad and denies Jesus Christ. We pray Allah to protect us from denying any of His authorities.”(۱)

Let one, who reads this tradition, be careful not to deny any one of

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۱- Biharul Anwar, vol.۲۳ p.۹۷.

the imams lest he will perish as if he has denied Muhammad or Jesus Christ (peace be upon them).

٥ – أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا على بن الحسن بن فضال من كتابه، قال: حدثنا العباس بن عامر بن رباح الثقفى، عن أبى المغرا عن أبى سلام، عن سوره بن كليب، عن أبى جعفر محمد بن على الباقر أنه قال: قول الله

وَيَوْمَ الْقِيَامَهِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّهٌ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِلْمُتَكَبِّرِينَ

قال:

مَن زعم أنه إمامٌ وليس بإمام.

قلت: وإن كان علوياً فاطمياً؟

قال: وإن كان علوياً فاطمياً.

(٥) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan bin Fadhdhal from al-Abbas bin Aamir bin Rabah ath-Thaqafi from Abul-Mughra from Abu Salam from Sawra bin Kilab that Imam al-Baqir (as) had said when talking about the Qur'anic verse (And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud):

"It is he, who pretends that he is an imam but he is not."

(Sawra said: "Even if he is an Alawite and Fatimite?"(١

(Imam al-Baqir said: "Yes, even if he is an Alawite and Fatimite."(٢

٦ – وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام الناشرى، قال: حدثنا عبد الله بن جبله، عن عمران بن قطر، عن زيد الشحام قال: سألت أبا عبد الله هل كان رسول الله يعرف الأئمه ؟ قال:

قد كان نوح

١- Alawite and Fatimite: a descendant of Ali and Fatima (as).

۲- Biharul Anwar, vol.۲۵ p.۱۱۲.

يعرفهم؛ الشاهدُ على ذلك قول الله

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

قال:

شَرع لكم من الدين يا معشرَ الشيعه ما وصّى به نوحاً.

(۶) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hashim an-Nashiri from Abdullah bin Jibilla from Imran bin Fitr that Zayd ash-Shahham had said:

I asked Abu Abdullah as-Sadiq (as) if the Prophet (S) had known the imams (as). He said: "Prophet Noah (as) has known them. The evidence is the saying of Allah, "He has made plain to you of the religion what He enjoined upon Noah and that which We have revealed to you and that which We enjoined upon Abraham, Moses and Jesus."(۱) He has made plain to you-O people of Shia-what He enjoined upon Noah."(۲)

۷ – أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، عن عبد الله بن جبله، عن أبى خالد المكفوف عن بعض أصحابه قال: قال أبو عبد الله:

ينبغى لمَن ادّعى هذا الأمرَ فى السر أن يأتىَ عليه ببرهان فى العلانيه.

قلت: وما هذا البرهان الذى يأتى فى العلانيه؟

قال: يحلّ حلالَ الله ويحرم حرام الله، ويكون له ظاهرٌ يصدق باطنه.

(۷) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim

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۱- Qur'an, ۴۲:۱۳

۲- Biharul Anwar, vol.۲۶ p.۲۹۱.

from Obayss bin Hisham(١) from Abu Khalid al-Makfoof from some of his companions that Imam as-Sadiq (as) had said:

He, who pretends this thing (being an imam) secretly, has to show the evidence openly."

The narrator asked: "What evidence that is to be shown openly?"

He said: "To permit what Allah has permitted, to prohibit what Allah has prohibited and to be truthful apparently and internally."(٢)

٨ - وأخبرنا عبد الواحد بن عبد الله بن يونس الموصلى قال: حدثنى محمد بن جعفر القرشى المعروف بالرزاز الكوفى قال: حدثنى محمد بن الحسين بن أبى الخطاب، عن محمد بن سنان، عن أبى سلام، عن سوره بن كليب، عن أبى جعفر الباقر فى قوله

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِلْمُتَكَبِّرِينَ

قال:

مَن قال إنى إمام وليس بإمام.

قلت: وإن كان علوياً فاطمياً؟

قال: وإن كان علوياً فاطمياً.

قلت: وإن كان من ولد على بن أبى طالب ؟

قال: وإن كان من ولد على بن أبى طالب.

وحدثنا محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن أبى سلام، عن سوره بن كليب، عن أبى جعفر مثله سواء.

(٨) Abdul Wahid bin Abdullah bin Younus al-Moossili narrated from Muhammad bin Ja'far al-Qarashi ar-Razzaz al-Kufi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Abu Salam from Sawra bin Kulayb that Imam Abu Ja'far al-Baqir had said when talking about the verse (And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not

in hell an

p: ۱۶۰

۱- May be Hashim!

۲- Biharul Anwar, vol.۶۸ p.۱۶۴.

:(abode for the proud

".It is he, who pretends that he is an imam but he is not

"?The narrator asked: "Even if he is an Alawite and Fatimite

".Imam al-Baqir (as) said: "Yes, even if he is an Alawite and Fatimite

(The narrator asked: "Even if he is one of Ali bin Abu Talib's sons?"(١

(Imam al-Baqir said: "Yes, even if he is one of Ali bin Abu Talib's sons."(٢

The same tradition had been narrated by Muhammad bin Ya'qoob from Muhammad bin Yahya from Ahmad bin Muhammad from Muhammad bin Sinan from Abu Salam .(from Sawra bin Kulayb from Imam Abu Ja'far al-Baqir (as

٩ - وأخبرنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح الزهرى، قال: حدثنا محمد بن العباس بن عيسى الحسينى، عن الحسن بن على بن أبى حمزه، عن أبيه، عن مالك بن أعين الجهنى، عن أبى جعفر الباقر أنه قال:

كلُّ رايةٍ تُرفع قبل رايةِ القائمِ صاحبُها طاغوتٌ.

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az- (٩) Zuhri from Muhammad bin al-Abbas bin Eessa al-Husayni from al-Hasan bin Ali bin Abu Hamza from his father from Malik bin A'yun al-Juhani that Imam Abu Ja'far al- :Baqir (as) had said

Every banner that is raised before the banner of al-Qa'im will be of an oppressive" (arrogant."(٣

١٠ - وأخبرنا عبد الواحد، عن ابن رباح قال: حدثنا أحمد بن على الحميرى، قال: حدثنى الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمى، عن أبان، عن الفضيل قال: قال أبو عبد الله جعفر:

مَن ادّعى مقامَنا - يعنى الإمامةَ - فهو

١- He repeated the (same meaning) question that he might have meant by "Alawite"

.(one of the Shia or the followers of Ali (as

۲- Biharul Anwar, vol.۲۵ p.۱۱۳.

۳- Biharul Anwar, vol.۲۵ p.۱۱۴.

كافرٌ (أو قال) مشركٌ.

(١٠) Abdul Wahid narrated from ibn Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul-Kareem bin Amr al-Khath'ami from Abban from al-Fadhl that Imam Ja'far as-Sadiq (as) had said:

"He, who pretends our position (the imamate), is an unbeliever-or he said: a polytheist."(١)

١١ - وأخبرنا على بن الحسين، قال: حدثنا محمد بن يحيى العطار بقم، قال: حدثنا محمد بن حسان الرازى، قال: حدثنا محمد بن على الكوفى، عن على بن الحسين، عن ابن مسكان، عن مالك بن أعين الجهنى، قال: سمعت أبا جعفر الباقر يقول:

كلُّ رايه تُرفع قبل قيام القائم صاحبُها طاغوت.

(١١) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ali bin al-Husayn from ibn Miskan from Malik bin A'yun al-Juhani that Imam Abu Ja'far al-Baqir (as) had said:

"Every banner that is raised before the appearance of al-Qa'im will be of an oppressive arrogant."(٢)

١٢ - وأخبرنا على بن أحمد البندنيجى، عن عبيد الله بن موسى العلوى، عن على بن إبراهيم بن هاشم، عن أبيه، عن عبد الله بن المغيره، عن عبد الله بن مسكان، عن مالك بن أعين الجهنى قال: سمعت أبا جعفر الباقر يقول:

كل رايه ترفع - أو قال: تخرج - قبل قيام القائم صاحبها طاغوت.

(١٢) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem bin Hisham from his father from Abdullah bin al-Mugheera from Abdullah bin Miskan that Malik bin A'yun al-Juhani had said: "I heard Abu Ja'far al-Baqir (as) saying:

Every banner

١- Biharul Anwar, vol.٢٥ p.١١٤.

۲- Biharul Anwar, vol.۲۵ p.۱۱۴.

that is raised-or comes out-before the appearance of al-Qa'im (as) will be of an oppressive arrogant."(١)

١٣ - وأخبرنا علی بن أحمد، عن عبید الله بن موسی، عن أحمد بن محمد بن خالد، عن علی بن الحکم، عن أبان بن عثمان، عن الفضیل بن یسار قال: سمعت أبا عبد الله جعفر بن محمد یقول:

مَن خرج یدعو الناس وفیهم مَن هو أفضل منه فهو ضالٌّ مبتدعٌ. ومَن ادّعی الإمامه من الله ولیس بإمامٍ فهو کافر.

(١٣) Ali bin Ahmad narrated from Obaydillah bin Musa from Ahmad bin Muhammad bin Khalid from Ali bin al-Hakam from Abban bin Uthman from al-Fudhayl bin Yasar that Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) had said:

"Whoever invites people to follow him and there is someone better than him among people, is a deviate and heretic and whoever pretends that he is an imam inspired by Allah, is an unbeliever."(٢)

After all, what about those, who have pretended to be imams whereas, in fact, they are not, who have denied one of the inspired imams and who have claimed that they, who have done so, are still faithful Muslims? Have they not been among those, whom Allah will never speak to, will never look on and will prepare the painful torment for on the Day of Resurrection? Have they not been among the unbelievers and the polytheists?

Chapter ۶: The traditions narrated by the Sunni

The Traditions Of Abdullah Bin Mas'ood

١ - أخبرنا محمد بن عثمان الدهنی قال: حدثنا عبد الله بن جعفر الرقی، قال: حدثنا عیسی بن یونس، عن مجالد بن سعید، عن الشعبی، عن مسروق قال: کنا عند

١- Biharul Anwar, vol.٢۵ p.١١۴.

٢- Biharul Anwar, vol.٢۵ p.١١۵.

ابن مسعود فقال له رجل: أحدثكم نبيكم كم يكون بعده من الخلفاء؟ فقال: نعم، وما سألنى أحد قبلك، وإنك لأحدث القوم سناً، سمعته يقول:

يكون بعدى عدّه نقباءِ موسى .

(١) Muhammad bin Uthman ad-Duhni narrated from Abdullah bin Ja'far ar-Riqqi from Eessa bin Younus from Mujalid bin Sa'eed from ash-Shi'bi that Massrooq had said: Once we were with Ibn Mass'ood in his house when someone asked him: "Had your prophet told you how many caliphs would be after him?" Ibn Mass'ood said: "Yes, he had. But no one has asked me such a question before you. You are the youngest of these people. I have heard the Prophet (S) saying:

"After me there will be (caliphs) as the number of the chieftains of Prophet Moses (as)."(١)

٢ – ورواه جماعه عن عثمان بن أبى شيبه، وعبد الله بن عمر بن سعيد الأشج وأبى كريب ومحمود بن غيلان وعلى بن محمد وإبراهيم بن سعيد قالوا جميعاً حدثنا أبو أسامه، عن مجالد، عن الشعبى، عن مسروق، قال: جاء رجل إلى عبد الله بن مسعود فقال: أحدّثكم نبيُّكم عليه وآله السلام كم يكون بعده من الخلفاء؟ قال: نعم وما سألنى عنها أحد قبلك، وإنك لأحدث القوم سناً، قال:

يكون بعدى عده نقباء موسى .

(٢) Some ones narrated from Uthman bin Abu Shayba, Abdullah bin Umar bin Sa'eed al-Ashajj, Abu Kurayb, Mahmood bin Ghaylan, Ali bin Muhammad and Ibraheem bin Sa'eed all from Abu Ussama from Mujalid from ash-Shi'bi that Massrooq had said: "A man came to Abdullah bin Mass'ood and asked him: "Had your prophet told

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١- Biharul Anwar, vol.٣۶ p.٢٣٣, ٢٩٨, Awalim al-Uloom, vol.١۵/٣ p.١٠١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٢ p.٢۶٢.

you how many caliphs would be after him?" Ibn Mass'ood said: "Yes, he had. But no one has asked me about this matter before you whereas you are too young. The Prophet (S) said:

"There will be as the number of the chieftains of Moses (as)."(١)

٣ - أبو كريب وأبو سعيد قالا: حدثنا أبو أسامه، قال: حدثنا الأشعث عن عامر، عن عمه، عن مسروق، قال: كنا جلوساً عند عبد الله بن مسعود يقرئنا القرآن، فقال رجل: يا أبا عبد الرحمن هل سألتم رسول الله كم يملك هذه الأمه من خليفه بعده؟ فقال: ما سألنى عنها أحد منذ قدمت العراق! نعم سألنا رسول الله فقال:

إثنا عشر عدّه نقباء بنى إسرائيل.

(٣) Abu Kurayb and Abu Sa'eed narrated from Abu Ussama from al-Ash'ath from Aamir from his uncle that Massrooq had said: One day we were sitting with Abdullah bin Mass'ood in his house. He was reciting Qur'an for us. A man asked him: "O Abu Abdurrahman,(٢) have you asked the messenger of Allah (as) about how many caliphs will rule this umma after him?" Ibn Mass'ood said: "No one has asked about this since I have come from Iraq. Yes, we have asked him and he said:

"They are twelve as the number of the chieftains of the Israelites."(٣)

٤ - وعن عثمان بن أبى شيبه وأبى أحمد، ويوسف بن موسى القطان وسفيان بن وكيع قالوا: حدثنا جرير عن الأشعث بن سوار، عن عامر الشعبى، عن عمه قيس بن عبد قال: جاء أعرابى فأتى عبد الله بن مسعود، وأصحابه عنده، فقال: فيكم عبد

١- Biharul Anwar, vol.٣٦ p.٢٣٣, ٢٩٩, Awalim al-Uloom, vol. ١٥/٣ p.١٠١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٢ p.٢٦٢.

٢- The surname of ibn Mass'ood.

٣- Biharul Anwar, vol.٣٦ p.٢٣٣, ٢٩٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٢ p.٢٦٢.

الله بن مسعود؟ فأشاروا إليه، قال له عبد الله: قد وجدته فما حاجتك؟ قال: إنى أريد أن أسألك عن شىء إن كنتَ سمعته من رسول الله فنبئنا به، أحدَّثكم نبيكم كم يكون بعده من خليفه؟ قال: وما سألنى عن هذا أحد منذ قدمت العراق! نعم قال:

الخلفاء بعدى أثنا عشر خليفه كعده نقباء بنى إسرائيل.

(۴) Uthman bin Abu Shayba, Abu Ahmad, Yousuf bin Musa al-Qattan and Sufyan bin Wakee' narrated from Jareer from al-Ash'ath bin Sawwar from Aamir ash-Shi'bi that his uncle Qayss bin Abd had said: "One day a nomad came when Abdullah bin Mass'ood was among his companions. The nomad asked: "Is Abdullah bin Mass'ood among you?" Bin Mass'ood said: "Here I am. What do you want?" The nomad said: "I want to ask you if you have heard the Prophet (S) talking about how many caliphs will be after him." Bin Mass'ood said: "No one asked me about this since I had come from Iraq. Yes, he (the Prophet (S)) said:

"The caliphs are twelve like the number of the chieftains of the Israelites."(۱)

۵ - وعن مسدد بن مستورد قال: حدثنى حماد بن زيد، عن مجالد، عن مسروق قال: كنا جلوساً إلى ابن مسعود بعد المغرب وهو يعلّم القرآن، فسأله رجل فقال: يا أبا عبد الرحمن أسألتَ النبى كم يكون لهذه الأمه من خليفه؟ فقال: ما سألنى عنها أحد منذ قدمت العراق، نعم وقال:

خُلفاؤكم أثنا عشر عدّه نقباء بنى إسرائيل.

(۵) Musaddad bin Mustawrid narrated from Hammad bin Zayd from Mujalid that Massrooq had said: "While we were

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۱ - Biharul Anwar, vol.۳۶ p.۲۳۳, Awalim al-Uloom, vol.۱۵/۳ p.۱۰۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۲ p.۲۶۲.

sitting with ibn Mass'ood after the sunset and he was teaching us the Qur'an, a man asked him: “O Abu Abdurrahman, have you asked the Prophet (S) how many caliphs this umma will have?” Ibn Mass'ood said: “No one asked me about this since I had come from Iraq. Yes, he (the Prophet (S)) said:

“(Your caliphs are twelve as the number of the chieftains of the Israelites.”(١)

The Tradition Of Anass Bin Malik

٦ – ما رواه عبد السلام بن هاشم البزار قال: حدثنا عبد الله بن أبی أمیه مولی بنی مجاشع، عن یزید الرقاشی، عن أنس بن مالک قال: قال رسول الله:

لن یزال هذا الأمر قائماً إلی أثنی عشر قیّماً من قریش.

ثم ساق الحدیث إلی آخره.

(٦) Abdus-Salam bin Hashim al-Bazzar narrated from Abdullah bin Abu Umayya, the freed slave of bani Mujashi', from Yazeed ar-Raqashi from Anass bin Malik that the Prophet (S) had said:

“This matter (the religion) is still prevailing until twelve guardians of Quraysh (pass away).” Then he mentioned the rest of the tradition. (٢)

The Tradition Of Jabir Bin Samra As–Sawwa'iy

٧ – عمرو بن خالد بن فروخ الحرانی قال: حدثنا زهیر بن معاویه، قال: حدثنا زیاد بن خیثمه، عن الأسود بن سعید الهمدانی، عن جابر بن سمره قال: قال رسول الله:

لا تزالُ هذه الأمّه مستقیماً أمرُها ظاهرةً علی عدوها حتی یمضیَ أثنا عشر خلیفه کلهم من قریش.

فلما رجع إلی منْزله أتته وفودُ قریش فقالوا له: ثم یکون ماذا؟ قال: یکون الهرج.

وقال: حدثنا زهیر بن معاویه قال: حدثنا زیاد بن خیثمه، عن ابن جریج، عن الأسود بن سعید الهمدانی، عن جابر بن سمره قال: قال رسول الله و ذکر مثله.

۱- Biharul Anwar, vol.۳۶ p.۲۳۳, ۲۹۹, Awalim al-Uloom, vol. ۱۵/۳ p.۱۰۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۲ p.۲۶۲.

۲- Biharul Anwar, vol.۳۶ p.۲۸۱, Awalim al-Uloom, vol.۱۵/۳ p.۱۳۶.

Amr bin Khalid bin Farrookh al-Harrani narrated from Zuhayr bin Mo'awiya from Ziyad bin Khaythama from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the Prophet (S) had said:

"This umma will still prevail over its enemies until twelve caliphs, all of whom are from Quraysh, will pass away." When the Prophet (S) went back home, some people of Quraysh came to him asking: "Then what will happen?" He said: "Then commotion will happen."

The same was narrated by Zuhayr bin Mo'awiya from Ziyad bin Khaythama from ibn Jurayj from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra.(١)

٨ – عثمان بن أبی شیبه قال حدثنی جریر، عن حصین بن عبد الرحمن، عن جابر بن سمره قال: سمعت رسول الله یقول:

یقوم مِن بعدی اثنا عشر أمیراً.

قال: ثم تکلم بشیء لم أسمعه، فسألت القوم وسألت أبی وکان أقرب إلیه منی، فقال قال:

کلّهم من قریش.

(٨) Uthman bin Abu Shayba narrated from Jareer from Hussayn bin Abdurrahman that Jabir bin Samra had said:

"I heard the Prophet (S) saying: "After me twelve emirs will rule." Then he said something that I could not understand. I asked some people and asked my father, who was nearer to the Prophet (S) than me. My father said that the Prophet (S) had said: "All of them are from Quraysh."

٩ – عثمان بن أبی شیبه قال: حدثنا حاتم بن إسماعیل، عن مهاجر بن مسمار، عن عامر بن سعد قال: کتبت مع غلامی نافع إلی جابر بن سمره: أخبرنی بشیء سمعته من رسول الله قال فکتب إلی: سمعت رسول

١- Al-Khissal p.۴٧٠-۴٧١, Biharul Anwar, vol.٣۶ p.٢٣۵, Awalim al-Uloom, vol.١۵/٣ p.١٠۶.

الله يقول عشيه جمعه رجم الأسلمى:

لا يزال هذا الدين قائماً حتى تقوم الساعه أو يكون على الناس اثنا عشر خليفه كلهم من قريش.

وذكر الحديث إلى آخره.

وعن عباد بن يعقوب قال: حدثنا حاتم بن إسماعيل بإسناده مثله. وعن محمد بن عبد الله بن عبد الحكم قال: حدثنا ابن أبى فديك، عن ابن أبى - ذئب، عن مهاجر بن مسمار بإسناده مثله.

(٩) Uthman bin Abu Shayba narrated from Hatam bin Issma'eel from Muhajir bin Missmar that Aamir bin Sa'd had said: I sent a letter with my servant Nafi' to Jabir bin Samra asking him to tell me of something he had heard from the Prophet (S). He wrote to me: "I have heard the Prophet (S) saying on the eve of the Friday, in which al-Aslami has been stoned:

"This religion is still prevailing until the Day of Resurrection or until twelve caliphs, who are all from Quraysh, will rule over the people."

The same was narrated by Abbad bin Ya'qoob from Hatam bin Issma'eel. Another one was narrated by Muhammad bin Abdullah bin al-Hakam from ibn Abu Fudayk from ibn Abu Thi'b from Muhajir bin Missmar.(١)

١٠ - وعن غندر عن شعبه قال: حدثنا أبو عوانه، عن عبد الملك بن عمير، عن جابر بن سمره قال: سمعت رسول الله يقول:

لا يزال هذا الدين مستقيماً حتى يقوم اثنا عشر خليفه.

ثم قال كلمه لم أفهمها، فسألت أبى فقال قال:

كلهم من قريش.

(١٠) Ghundur narrated from Shu'ba from Abu Owana from Abdul Melik bin Omayr from Jabir bin Samra that the Prophet (S) had said:

"This

١ - Sahih of Muslim, vol.٣ p.١٤٥٣, al-Khissal p.٤٧٣, al-Omda p.٤٢٠, Biharul Anwar, vol.٣٦ p.٢٣٩, Awalim al-Uloom, vol.١٥/٣ p.١١٣.

".religion is still prevailing until twelve caliphs will have ruled

Then he said something that I could not understand. I asked my father and he said ".that the Prophet (S) had said: "All of them are from Quraysh

١١ – وعن إبراهيم بن محمد بن مالك بن زيد قال: حدثنا زياد بن علاقه قال: حدثنا جابر بن سمره السوائى قال: كنت مع أبى عند رسول الله فقال:

يكون بعدى اثنا عشر أميراً.

ثم أخفى صوته، فسألت أبى، فقال: قال:

كلهم من قريش.

Ibraheem bin Malik bin Zayd narrated from Ziyad bin Olaqa that Jabir bin Samra (١١) :as-Sawwa'iy had said: "Once I was with my father near the Prophet (S). He said

".There will be twelve emirs after me"

:Then he lowered his voice and said

"(All of them are from Quraysh."(١)

١٢ – وعن خلف بن الوليد اللؤلؤى عن إسرائيل، عن سماك، قال: سمعت جابر بن سمره يقول: سمعت رسول الله قال: يقوم بعده – أو من بعده – اثنا عشر أميراً.

ثم تكلم بكلمه لم أفهمها فسألت القوم ما قال؟ فقالوا: قال:

كلهم من قريش.

Khalaf bin al-Waleed al-Lu'lu'iy narrated from Sammak that Jabir bin Samra had (١٢) :said

I heard the Prophet (S) saying that there would be twelve emirs after him. Then he" said something that I could not understand. I asked some people what he had said. "(They told me that he had said: "All of them are from Quraysh.(٢)

١٣ – ومن حديث خلف بن هشام البزار قال: حدثنا حماد بن زيد، عن مجالد بن سعيد، عن الشعبى، عن جابر بن سمره السوائى

قال: خطب بنا رسول

p: ۱۷۰

۱- Awalim al-Uloom, vol.۱۵/۳ p.۱۰۷.

۲- Al-Mo'jam al-Kabeer, vol.۲ p.۲۴۸, Biharul Anwar, vol.۳۶ p.۲۴۱, Awalim al-Uloom, vol.۱۵/۳ p.۱۱۶.

الله بعرفه فقال:

لا يزال هذا الدين قوياً عزيزاً ظاهراً على مَن ناواه لا يضرّه مَن فارقه أو خالفه حتى يملك اثنا عشر.

قال: وتكلم الناس فلم أفهم، فقلت لأبى: يا أبت أرأيت قول رسول الله "كلهم "ما هو؟ قال:

كلهم من قريش.

(١٣) Khalaf bin Hisham al-Bazzar narrated from Hammad bin Zayd from Mujalid bin Sa'eed from ash-Shi'bi that Jabir bin Samra as-Sawwa'iy had said: "The Prophet (S) made a speech in Arafa(١) and said:

"This religion will still be strong and prevailing over its opponents. It will not be harmed by the apostates or the opponents until twelve (emirs) will have ruled."

The people began to talk and I could not understand what the Prophet (S) had said. I asked my father: "O father, the Prophet (S) said: all of them...what then?" My father said:

"(He said: all of them are from Quraysh."(٢)

١٣- ومن حديث النفيلى الحرانى قال حدثنا زهير بن معاويه قال حدثنا زياد بن خيثمه قال: حدثنا الأسود بن سعيد الهمدانى عن جابر بن سمره قال: قال رسول الله:

لا تزال هذه الأمه مستقيماً أمرُها ظاهره على عدوها حتى يمضى اثنا عشر خليفه، كلهم من قريش.

فلما رجع إلى منْزله أتته وفودُ قريش فقالوا له: ثم يكون ماذا؟ قال: يكون الهرج.

(١٤) An-Nufayly al-Harrani narrated from Zuhayr bin Mo'awiya from Ziyad bin Khaythama from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the Prophet (S) had said:

"This umma will still be strong and prevailing over its enemies until twelve caliphs, who all are from Quraysh, will have passed away."

When he went back home,

۱- A place near Mecca.

۲- Awalim al-Uloom, vol.۱۵/۳ p.۱۱۶.

some people of Quraysh came to him asking: “And then what will happen?” He said: “Commotion will happen then.”(١)

١٥ – ومن حديث على بن الجعد قال: حدثنا زهير، عن زياد بن علاقه، وسماك وحصين كلهم، عن جابر بن سمره أن رسول الله قال:

يكون بعدى اثنا عشر أميراً.

غيرَ أن حصين قال: اثنا عشر خليفه، ثم تكلم بشيء لم أفهمه – وقال بعضهم فى حديثه: فسألت أبى. وقال بعضهم: فسألت القومَ، فقالوا: قال:

كلّهم من قريش.

(١٥) Ali bin al-Ja’d narrated from Zuhayr from Ziyad bin Olaqa, Sammak and Hussayn and all from Jabir bin Samra that the Prophet (S) had said:

“There will be twelve emirs after me.” But Hussayn said: “There will be twelve caliphs...” Then the Prophet (S) said something that I could not understand. I asked some people and asked my father. He said that the Prophet (S) had said: “All of them are from Quraysh.”(٢)

١٦ – وعن عمرو بن خالد الحرانى قال: حدثنا زهير بن معاويه، قال: حدثنا زياد بن خيثمه، عن الأسود بن سعيد الهمدانى، عن جابر بن سمره قال: قال رسول الله:

لا تزال هذه الأمه مستقيماً أمرُها ظاهرةً على عدوها حتى يمضى منها اثنا عشر خليفه.

(١٦) Amr bin Khalid al-Harrani narrated from Zuhayr bin Mo’awiya from Ziyad bin Khaythama from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the Prophet (S) had said:

“This umma will still be strong and prevailing over its enemy until twelve caliphs will have passed away.”

١٧ – ومن حديث معمر بن سليمان قال: سمعت إسماعيل بن أبى خالد، يروى عن مجالد، عن

۱- Awalim al-Uloom, vol.۱۵/۳ p.۱۰۶.

۲- Awalim al-Uloom, vol.۱۵/۳ p.۱۰۷.

الشعبى، عن جابر بن سمره عن النبى قال:

لا يزال هذا لدين ظاهراً لا يضره مَن ناواه حتى يمضى اثنا عشر خليفه.

ثم قال كلمه لم أفهمها، فقلت لأبى: ما قال؟ قال: قال:

كلهم من قريش.

(١٧) Ma'mar bin Sulayman narrated from Issma'eel bin Abu Khalid from Mujalid from ash-Shi'bi from Jabir bin Samra that the Prophet (S) had said:

"This religion will still be strong and prevailing without being harmed by its opponents until twelve caliphs will have passed away."

Then the Prophet (S) said something that I could not understand. I asked my father what the Prophet (S) had said. My father said that the Prophet (S) had said: "All of them are from Quraysh."(١)

١٨ – وعن يزيد بن سنان وعثمان بن أبى شيبه قالا: حدثنا موسى بن إسماعيل، قال: حدثنا حماد بن سلمه، عن سماك بن حرب، عن جابر بن سمره قال: سمعت النبى يقول:

لا يزال هذا الإسلام عزيزاً إلى اثنى عشر خليفه.

ثم قال كلمه لم أفهمها، فقلت لأبى: ما قال؟ فقال: قال:

كلهم من قريش.

(١٨) Yazeed bin Sinan and Uthman bin Abu Shayba narrated from Musa bin Issma'eel from Hammad bin Salama from Sammak bin Harb that Jabir bin Samra had said: I heard the Prophet (S) saying:

"Islam will still be strong until twelve caliphs (pass away)."

Then he said something that I could not understand. I asked my father what the Prophet (S) had said. He said to me: "He said:

"All of them are from Quraysh."(٢)

۱۹ – ومن حديث يزيد بن سنان قال: حدثنا أبو الربيع الزهرانى قال: حدثنا حماد بن

۱– Ahmad's Musnad, vol.۵ p.۸۷, ۸۸, ۹۰, ۹۶, ۹۷.

۲– Biharul Anwar, vol.۳۶ p.۲۶۶, Awalim al-Uloom, vol. ۱۵/۳ p.۲۶۶.

زيد، قال: حدثنا مجالد بن سعيد، عن الشعبى، عن جابر بن سمره قال: خطب بنا رسول الله فسمعته يقول:

لا يزال هذا الأمر عزيزاً منيعاً ظاهراً على مَن ناواه حتى يملك اثنا عشر كلهم...

- ثم لغط القوم وتكلموا، فلم أفهم قوله بعد "كلهم "، فقلت لأبى يا أبتاه ما قال بعد "كلهم "؟ قال: قال:

كلهم من قريش.

(١٩) Yazeed bin Sinan narrated from Abur-Rabee' az-Zahrani from Hammad bin Zayd from Mujalid bin Sa'eed from ash-Shi'bi that Jabir bin Samra had said: Once the Prophet (S) made a speech before us and I heard him saying:

"This matter (the religion) will remain strong and prevailing over its opponents until ...twelve (caliphs) will have ruled. All of them"

Then people began talking and I could not understand what the Prophet (S) had said after "all of them". I asked my father what the Prophet (S) had said after that and he told me that he had said: "All of them are from Quraysh."(١)

٢٠ - ومن حديث يزيد بن سنان قال: حدثنا عبد الحميد بن موسى قال: حدثنا عبيد الله بن عمرو، عن عبد الملك بن عمير، عن جابر بن سمره قال: دخلت مع أبى على النبى فسمعته يقول:

لن تزال الأمه على هذا متمسكين حتى يقوم اثنا عشر أميراً أواثنا عشر خليفه.

قال: وخافت بكلمه وكان أبى أدنى منى، فلما خرجت قلت: ما الذى خافت به؟ قال: قال:

كلهم من قريش.

(٢٠) Yazeed bin Sinan narrated from Abdul-Hameed bin Musa from Obaydillah bin Umar from Abdul-Melik bin Omayr that Jabir bin Samra had said: My father and I

١- Ahmad's Musnad, vol.۵ p.٩٩.

:went to the Prophet (S). I heard him saying

This umma will still keep to this (religion) until twelve emirs (or twelve caliphs) will“
”.have ruled

Then he lowered his voice and I could not understand what he had said after that. My father was nearer to him than me. When we went out, I asked my father what the :Prophet (S) had said

(All of them are from Quraysh."(١)"

٢١ – ومن حديث يزيد بن سنان قال: حدثنا الحسن بن عمر بن شقيق قال: حدثنا جرير بن عبد الحميد، عن حصين بن عبد الرحمن، عن جابر بن سمره قال: سمعت رسول الله يقول:

يقوم فى أمّتى بعدى اثنا عشر أميراً.

قال: ثم تكلم بشيء لم أسمعه، قال: فسألت القوم وسألت أبى وكان أقرب منى، فقال: قال:

كلهم من قريش.

Yazeed bin Sinan narrated from al-Hasan bin Umar bin Shaqeeq from Jareer bin (٢١) Abdul-Hameed from Hussayn bin Abdurrahman that Jabir Bin Samra had said: I heard :the Prophet (S) saying

”.After me, there will be twelve emirs ruling my umma“

Then he said something that I could not hear. I asked some people and asked my father, who was nearer to the Prophet (S) than me. My father said that the Prophet (S) :had said

(All of them are from Quraysh."(٢)"

٢٢ – وعن ابن أبى فديك، قال: حدثنى ابن أبى ذئب، عن مهاجر بن مسمار، عن عامر بن سعد أنه أرسل إلى ابن سمره حدثنا ما سمعت من رسول الله ؟ قال: سمعت رسول الله يقول:

لا يزال

۱- Biharul Anwar, vol.۳۶ p.۲۳۰, Awalim al-Uloom, vol.۱۵/۳ p.۹۵.

۲- Biharul Anwar, vol.۳۶ p.۲۳۶, Awalim al-Uloom, vol. ۱۵/۳ p.۱۰۷.

هذا الدين قائماً حتى يكون اثنا عشر خليفه من قريش.

وساق الحديث إلى آخره.

Ibn Abu Fudayk narrated from ibn Abu Thi'b from Muhajir bin Missmar that Aamir (٢٢) bin Sa'eed had sent a letter to Jabir bin Samra asking to tell him of what he had heard from the Prophet (S). Jabir bin Samra said: I have heard the Prophet (S) saying:

"This religion will remain firm until there will be twelve caliphs from Quraysh."

(And he mentioned the rest of the tradition.(١

The Tradition Of Abu Juhayfa

٢٣ – وعن عثمان بن أبي شيبه قال: حدثنا سهل بن حماد أبو عتاب الدلال قال: حدثنا يونس بن أبي يعفور قال: حدثنا عون بن أبي جحيفه، عن أبيه قال: كنت عند رسول الله وهو يخطب وعمّي جالس بين يديه، فقال رسول الله:

لا يزال أمرُ أمّتي صالحاً حتى يمضى اثنا عشر خليفه كلهم من قريش.

Uthman bin Abu Shayba narrated from Sahl bin Hammad Abu Attaab ad-Dallal (٢٣) from Younus bin Abu Ya'foor from Abu Juhayfa that his father had said: Once I was with the Prophet (S) while he was making a speech. My uncle was sitting near the Prophet (S). The Prophet (S) said:

"The religion of my umma will remain firm until twelve caliphs, who all are from Quraysh, will have passed away."(٢)

The Tradition Of Samra Bin Jundub

Abdul Wahab bin Abdul Majeed narrated tradition from Dawood from his father (٢٤) from ash-Shi'bi from Samra bin Jundub from the Prophet (S). (The same tradition narrated by Anass bin Malik that we have mentioned at the beginning of this chapter; tradition no.٦).

The Tradition Narrated By Abdullah Bin Amr Bin Al–Aass

٢٥ – ومن حديث سويد

۱- Biharul Anwar, vol.۳۶ p.۲۹۷, Awalim al-Uloom, vol.۱۵/۳ p.۱۵۰.

۲- Biharul Anwar, vol.۳۶ p.۲۹۹, Awalim al-Uloom, vol.۱۵/۳ p.۱۵۲.

بن سعيد قال: حدثنا معتمر بن سليمان، عن هشام، عن ابن سيرين، عن أبى الخير، عن عبد الله بن عمرو:

لا جرمَ مكتوب فى كتاب الله ، اثنا عشر يملكون الناس.

(٢٥) Suwayd bin Sa'eed narrated from Mu'tamir bin Sulayman from Hisham from ibn Seereen from Abul Khayr from Abdullah bin Amr:

"There is no doubt that it has been mentioned in the Book of Allah that twelve (caliphs) will rule over people."

٢٦ – محمد بن عثمان الدهنى قال: حدثنا ابن أبى خيثمه، قال: حدثنا يحيى بن معين، قال: حدثنا عبد الله بن صالح، قال: حدثنا الليث بن سعد، عن خالد بن يزيد، عن سعيد بن أبى هلال، عن ربيعه بن سيف، قال: كنا عند شفىّ الأصبحى فقال: سمعت عبد الله بن عمرو يقول: سمعت رسول الله يقول:

يكون خلفى اثنا عشر خليفه.

(٢٦) Muhammad bin Uthman ad-Duhni narrated from ibn Abu Khaythama from Yahya bin Mo'een from Abdullah bin Salih from al-Layth bin Sa'd from Khalid bin Yazeed from Sa'eed bin Abu Hilal that Rabee'a bin Sayf had said:

"We were with Shufiy al-Asbahi when he said that he had heard Abdullah bin Amr (saying: "I heard the Prophet (S) saying: "There will be twelve caliphs after me."(١)

٢٧ – وعن ابن أبى خيثمه قال: حدثنا عفان، ويحيى بن إسحاق السيلحينى، قالا: حدثنا حماد بن سلمه، قال: حدثنا عبد الله بن عثمان، عن أبى الطفيل، قال: قال عبد الله بن عمرو:

يا أبا الطفيل اعدد اثنى عشر من بنى كعب بن لؤى ثم يكون النقف والنقاف.

والروايات فى هذا المعنى من طرق العامه كثيره تدل على أن

١- Al-Ghayba by at-Toossi p. ١٣٠, I'lam al-Wara p.٣٦٥, Biharul Anwar, vol.٣٦ p.٢٣٧, ٣٠٠, ٣٧١, Ghayatul Maram p.٢٠١.

رسول الله يذكر الإثنى عشر وأنهم خلفاؤه.

Ibn Abu Khaythama narrated from Affan and Yahya bin Iss'haq as-Saylaheeni (٢٧) from Hammad bin Salama from Abdullah bin Uthman from Abut-Tufayl that Abdullah bin Amr had said to him:

"O Abut-Tufayl, count twelve ones from bani Ka'b bin Lu'ay and then fighting and killing occur."(١)

The traditions narrated by the Sunni concerning this subject are so many. They confirm that the Prophet (S) has mentioned twelve men to be the caliphs after him.

Chapter ٧: Doubting any of the twelve imams

١ – حدثنا أحمد بن نصر بن هوذه الباهلى، قال: حدثنا إبراهيم بن إسحاق النهاوندى بنهاوند سنه ثلاث وسبعين ومائتين قال: حدثنا عبد الله بن حماد الأنصارى سنه تسع وعشرين ومائتين قال: حدثنا يحيى بن عبد الله قال: قال لى أبو عبد الله جعفر بن محمد:

يا يحيى بن عبد الله، مَن بات ليله لا يعرف فيها إمامَه مات ميته جاهليه.

(١) Ahmad bin Nasr bin Hawtha al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari that Yahya bin Abdullah had said: Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) said to me:

"O Yahya bin Abdullah, he, who spent a night without knowing his imam, will die as an unbeliever."(٢)

٢ – حدثنا أبو العباس أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن إبراهيم الأشعرى وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن القطوانى قالوا جميعاً: حدثنا الحسن بن محبوب الزراد، عن على بن رئاب، عن محمد بن مسلم الثقفى قال: سمعت أبا جعفر محمد بن على الباقر

١- Al-Ghayba by at-Toossi p.١٣١, al-Fa'iq by az-Zamakhshari, vol.٤ p.٢١, Biharul Anwar, vol.٣٦ p.٢٣٧, Ithbat al-Hudat, vol.١ p.٥٤٦, Awalim al-Uloom, vol.١٥/٣ p.١٠٩.

٢- Biharul Anwar, vol.٢٣ p.٧٨.

يقول:

كـلّ مَن دان الله بعبـاده يجهـد فيهـا نفسه ولاـ إمـامَ له من الله تعالى فسـعيُه غير مقبول وهو ضالٌّ متحير، والله شانئٌ لأعماله، ومثَلُه كمثَـل شـاهٍ من الأنعـام ضـلّت عن راعيهـا أو قطيعهـا، فتاهت ذاهبه وجائيه، وحارث يومها، فلما جنّها الليل بصـرت بقطيع غنم مع راعيها فحنّت إليها واغترّت بها، فباتت معها فى ربضتها.

(٢) Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from al-Mufadhdhal bin Ibraheem al-Ash'ary, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob az-Zarrad from Ali bin Ri'ab that Muhammad bin Muslim ath-Thaqafi had said: I have heard Abu Ja'far Muhammad bin Ali al-Baqir (as) saying:

"Whoever tries his best in worshipping Allah without following an imam inspired by Allah, his worshipping will not be accepted (by Allah) and he is astray and confused besides that Allah hates his deeds. His example is like a sheep that has lost the shepherd or the flock. It goes and comes astray. It becomes confused at day and when night comes, it sees a flock with a shepherd. It is deceived to spend the night with them in their fold."

فلمـا أصـبحت وسـاق الراعى قطيعه أنكرت راعيهـا وقطيعها، فهجمت متحيره تطلب راعيَها وقطيعها فبصـرت بسـرح غنم آخر مع راعيهـا فحنت إليها واغترت بها، فصاح بها راعى القطيع: أيّتها الشاه الضالّه المتحيره الحقى براعيك وقطيعك فإنّك تائهه متحيره قد ضللت عن راعيك وقطيعك، فهجمت ذعره متحيره تائهه لا راعىَ لها يرشدها إلى مرعاها أو يردّها إلى

مربضها، فبينما هى كذلك إذا اغتنم الذئب ضيعتها فأكلها.

When morning comes and the shepherd drives his flock, it denies the shepherd and the flock and goes confusedly looking for its flock and shepherd. Then it sees another flock with a shepherd. It is deceived to join them. The shepherd cries: “O you lost sheep, go to join your shepherd and flock. You are astray and confused. You have lost your shepherd and flock.” Then it hastens confusedly without a shepherd guiding it to its pasture or to its fold. While it is so, a wolf seizes the opportunity and eats it.

وهكذا واللهِ يا ابن مسلم! مَن أصبح مِن هذه الأمه لا إمام له من الله أصبح تائهاً متحيراً ضالاً، إن مات على هذه الحال مات ميتةَ كفر ونفاق. واعلم يا محمدُ أنّ أئمه الحق وأتباعهم هم الذين على دين الله، وإن أئمه الجور لمعزولون عن دين الله وعن الحق، فقد ضلوا وأضلوا. فأعمالُهم التى يعملونها كرمادٍ اشتدّت به الريح فى يوم عاصف لا يقدرون مما كسبوا على شىء وذلك هو الضلال البعيد.

O bin Muslim, by Allah it is the same with you. Whoever of this umma becomes without an imam, definitely will be confused, astray and deviant. If he remains so, he will die as an unbeliever and polytheist. O Muhammad bin Muslim, know that the real imams and their followers are on the true religion of Allah and the imams of injustice and oppression are away from the religion of Allah and away from the truth. They go

astray and lead people astray. Their actions are (like ashes on which the wind blows hard on a stormy day; they shall not have power over any thing out of what they have (earned; this is the great error).”(١)

The same was narrated by Ali bin Ahmad from Obaydillah bin Musa from Muhammad bin Ahmad al-Qalanisi from Issma’eel bin Mihran from Ahmad bin Muhammad from Abdullah bin Bukayr and Jameel bin Darraj from Muhammad bin Muslim from Imam (Abu Ja'far as-Sadiq (as).(٢)

٣ – وبالإسناد الأول عن ابن محبوب، عن أبي أيوب الخزاز، عن محمد بن مسلم عن أبي جعفر قال: قلت له: أرأيتَ مَن جحد إماماً منكم ما حاله؟ فقال:

مَن جحد إماماً من الله وبرئ منه ومِن دينه فهو كافر مرتدٌّ عن الإسلام، لأنّ الإمام من الله ودينه من دين الله، ومَن برئ من دين الله فدَمُه مباح في تلك الحال إلّا أن يرجع أو يتوب إلى الله تعالى ممّا قال.

Ibn Mahboob narrated from Abu Ayyoob al-Khazzaz that Muhammad bin Muslim (٣) had said: I asked Abu Ja'far as-Sadiq (as): What about one, who denies an imam of you? He said:

He, who denies an imam appointed by Allah and exempt himself from him and his“ faith, is apostate and unbeliever because the imam is appointed by Allah and his religion is the religion of Allah; therefore whoever denies the religion of Allah, is to be (killed except if he turns to Allah in repentance of what he has said or done.”(٣)

٤ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا

١- Biharul Anwar, vol.٢٣ p.٨٦

٢- Biharul Anwar, vol.٢٣ p.٨٧.

٣- Biharul Anwar, vol.٢٣ p.٨٩.

يحيى بن زكريا بن شيبان سنه ثلاث وسبعين ومائتين قال: حدثنا علی بن سيف بن عميره، قال: حدثنا أبان بن عثمان، عن حمران بن أعين قال: سألت أبا عبد الله عن الأئمه، فقال:

مَن أنكر واحداً من الأحياء فقد أنكر الأموات.

(۴) Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban from Ali bin Sayf bin Omayra from Abban bin Uthman that Hamran bin A'yun had said: I asked Abu Abdullah as-Sadiq (as) about the imams and he said:

"(He, who denies one of the alive imams, has denied the dead (imams).(۱)"

۵ – حدثنا محمد بن يعقوب، عن الحسين بن محمد، عن المعلى، عن ابن جمهور عن صفوان، عن ابن مسكان قال: سألت أبا عبد الله عن الأئمه، فقال:

مَن أنكر واحداً من الأحياء فقد أنكر الأموات.

(۵) Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from al-Mu'alla from ibn Jumhoor from Safwan that ibn Miskan had said: I asked Abu Abdullah as-Sadiq (as) about the imams and he said:

"(Whoever denies one of the alive imams, has denied the dead ones.(۲)"

۶ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علی بن الحسن من كتابه قال: حدثنا العباس بن عامر، عن عبد الملك بن عتبه، عن معاويه بن وهب قال: سمعت أبا عبد الله يقول: قال رسول الله:

مَن مات لا يعرف إمامَه مات ميته جاهليّه.

(۶) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Abbas bin Aamir from Abdul Melik bin Otba that Mo'awiya bin Wahab had said: I have heard Abu Abdullah as-Sadiq (as) saying: "The

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۱- Biharul Anwar, vol.۲۳ p.۹۶.

۲- Biharul Anwar, vol.۲۳ p.۹۵.

:Prophet (S) has said

".Whoever dies without knowing his imam, dies as an unbeliever"

٧ – حدثنا محمد بن يعقوب قال: حدثنى عده من أصحابنا، عن أحمد بن محمد، عن ابن أبى نصر، عن أبى الحسن فى قوله تعالى

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يَهْدِى الْقَوْمَ الظَّالِمِينَ

قال:

يعنى مَن اتخَذ دينه رأيَه بغير إمامٍ من أئمه الهدى.

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin (٧) Muhammad from ibn Abu Nasr that Imam Abul Hasan (ar-Redha)(١) had said when talking about the Qur'anic verse, "...And who is more erring than he who follows his (low desires without any guidance from Allah?"(٢

It means one, who depends upon his own opinion in the affairs of religion without" (following an imam of the imams of guidance."(٣

٨ – حدثنا محمد بن يعقوب قال: حدثنا محمد بن يحيى، عن محمد بن الحسين، عن محمد بن سنان، عن بعض رجاله، عن أبى عبد الله قال:

مَن أشرك مع إمام إمامتُه من عند الله مَن ليست إمامته من الله كان مشركاً.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Muhammad (٨) bin al-Husayn from Muhammad bin Sinan from some of his companions that Abu :Abdullah as-Sadiq (as) had said

He, who joins to an imam, whose imamate is from Allah, another imam, whose" (imamate is not from Allah, is a polytheist."(٤

٩ – حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن منصور بن

۱- He is the eighth imam of the Shia.

۲- Qur'an, ۲۸:۵۰.

۳- Biharul Anwar, vol.۲۳ p.۷۸.

۴- Biharul Anwar, vol.۲۳ p.۷۸.

يونس، عن محمد بن مسلم قال: قلت لأبى عبد الله: رجل قال لى: إعرف الآخرَ من الأئمه ولا يضرك ألّا تعرف الأول، (قال) فقال:

لعنَ الله هذا، فإنى أبغضُه ولا أعرفه، وهل عُرف الآخرُ إلّا بالأول.

(٩) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin Muhammad from Muhammad bin Issma'eel from Mansoor bin Younus that Muhammad bin Muslim had said: I said to Abu Abdullah as-Sadiq (as) that someone had said to me: "Know the last one of the imams and it does not harm you if you have not known the first one of them." Imam as-Sadiq (as) said:

May Allah damn him! I hate him although I do not know him. Has the last one of them" (been known except by knowing the first one?"(١)

١٠ – حدثنا محمد بن يعقوب قال: حدثنا عده من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن أبى وهب، عن محمد بن مصنور قال: سألته – يعنى أبا عبد الله – عن قول الله

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

(قال) فقال:

هل رأيتَ أحداً زعم أنّ الله أمره بالزنا وشربِ الخمر أو شىء من هذه المحارم؟

فقلت: لا. قال:

فما هذه الفاحشةُ التى يدّعون أن الله أمرهم بها؟

قلت: الله أعلم ووليه، قال:

فإن هذا فى أولياء أئمّه الجور ادّعوا أنّ الله أمرَهم بالائتمام بقومٍ لم يأمرهم الله بالائتمام بهم، فردّ اللهُ ذلك عليهم وأخبر أنهم قد قالوا عليه الكذبَ وسمّى ذلك منهم فاحشه.

(١٠) Muhammad bin Ya'qoob

١- Biharul Anwar, vol.٢٣ p.٩٨.

narrated from some of his companions from Ahmad bin Muhammad from al-Husayn bin Sa'eed from Abu Wahab that Muhammad bin Mansoor had said: I asked Abu Abdullah as-Sadiq (as) about the saying of Allah, "And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?"(١) :and he said

Have you seen anyone claiming that Allah has ordered him to commit adultery, to" ?drink wine or to do any other sin"

.I said: "No, I have not"

He said: "Then what is this indecency that they claim that Allah has ordered them to ?do"

!I said: "Allah and His guardian are more aware"

He said: "This is among the followers of the imams of injustice and oppression. They claim that Allah has ordered them to follow some people, whom Allah has never ordered them to follow. So Allah has denied their saying and has informed them that they have fabricated lies; therefore He has called that as indecency."(٢)

١١ – حدثنا محمد بن يعقوب قال: حدثنا عده من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن أبي وهب، عن محمد بن منصور قال: سألت عبداً صالحاً سلام الله عليه عن قول الله:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

(قال) فقال:

إنّ القرآن له ظاهرٌ وباطن، فجميعُ ما حرّم

١- Qur'an, ٧:٢٨.

٢- Biharul Anwar, vol.٢٤ p.١٨٩.

الله فی القرآن فهو حرام علی ظاهره کما هو فی الظاهر، والباطن من ذلک أئمّه الجور. وجمیع ما أحل الله تعالی فی الکتاب فهو حلال وهو الظاهر، والباطن من ذلک أئمه الحق.

(١١) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad from al-Husayn bin Sa'eed from Abu Wahab that Muhammad bin Mansoor had said: "I have asked a virtuous slave(١) (of Allah), peace be upon him, about the saying of Allah, "My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed,"(٢) and he said:

"The Qur'an has apparent meanings and hidden meanings. All of those that Allah has prohibited in the Qur'an are impermissible as they have been mentioned apparently whereas the hidden thing in that is the imams of injustice and all of those that Allah has permitted are permissible as they are apparent whereas the hidden thing among them is the imams of guidance."(٣)

١٢ – حدثنا محمد بن یعقوب، عن محمد بن یحیی، عن أحمد بن محمد بن عیسی، عن ابن محبوب عن عمرو بن ثابت، عن جابر قال: سألت أبا جعفر عن قول الله

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

قال:

هُم واللهِ أولیاءُ فلان وفلان؛ اتّخذوهم أئمّه دون الإمامِ الذی جعله الله للناس إماماً، ولذلک قال

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا

١- He means Imam Musa bin Ja'far al-Kadhim (as).

٢- Qur'an, ٧:٣٣.

٣- Biharul Anwar, vol.٢۴ p.١٨٩.

أَشَدُّ حُبًّا لِلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

ثم قال أبو جعفر:

هُم واللهِ يا جابر أئمّه الظلم وأشياعُهم.

(١٢) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin Muhammad bin Eessa from ibn Mahboob from Amr bin Thabit that Jabir had said: I asked Abu Ja'far as-Sadiq (as) about (the meaning of) the Qur'anic verse, "And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah."(١) He said:

By Allah they are the followers of so and so. They have taken them as their imams instead of the imam, whom Allah has determined for people. Therefore Allah has said, "...that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil). When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder. And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire."(٢) O Jabir,

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١- Qur'an, ٢:١٦٥.

٢- Qur'an, ٢:١٦٥-١٦٧.

(by Allah it is the imams of injustice and their followers.(١

١٣ – وبه عن ابن محبوب، عن هشام بن سالم، عن حبيب السجستانى، عن أبى جعفر قال: قال الله:

لأعـذّبنَّ كـلّ رعيه فى الإسـلام دانت بولاـيه كلّ إمام جائر ليس من الله وإن كانت الرعيهُ فى أعمالها برءً تقيه، ولأعفُونَّ عن كلّ رعيه فى الإسلام دانت بولايه كلّ إمام عادل من الله وإن كانت الرعيه فى أعمالها ظالمةً مسيئه.

Ibn Mahboob narrated from Hisham bin Salim from Habeeb as-Sajistani that (١٣
:Imam Abu Ja'far as-Sadiq (as) had said: Allah the Almighty has said

I will torture every group of Muslims that has believed in the guardianship of every imam of injustice even those Muslims are pious and God-fearing and I will forgive every group of Muslims that has believed in the guardianship of every just imam, whose imamate has been determined by Allah, even if these Muslims are guilty and sinful."(٢(

١٤ – وبه عن ابن محبوب، عن عبد العزيز العبدى، عن عبد الله بن أبى يعفور قال: قلت لأبى عبد الله:

إنى أخالـطُ النـاس فيكثر عجبى من أقوام لاـ يتولّونكم ويتولّون فلانـاً وفلاناً، لهم أمانه وصـدق ووفاء، وأقوام يتولّونكم ليس لهم تلك الأمانه ولا الوفاء ولا الصدق؟ قال: فاستوى أبو عبد الله جالساً وأقبل علىَّ كالمغضِب ثم قال:

لا دينَ لمن دان بولايه إمامٍ جائر ليس من الله، ولا عتبَ على مَن دان بولايه إمام عادل من الله.

قلت: لا دين لأولئك، ولا عتب على هؤلاء؟

قال: نعم لا دين لأولئك، ولا عتب على هؤلاء.

Ibn Mahboob narrated from Abdul Aziz al-Abdi that Abdullah bin (١٤)

١- Biharul Anwar, vol.٢٣ p.٣٥٩.

٢- Biharul Anwar, vol.٢٧ p.١٩٣.

:Abu Ya'foor had said

I said to Abu Abdullah as-Sadiq (as): "I mix with people so much. I wonder at some people, who are truthful, trusted and faithful but they do not believe in your guardianship and I wonder at others, who believe in your guardianship but they are neither truthful nor trusted."

He straightened his sitting, looked at me angrily and said: "There is no faith for whoever believes in the guardianship of an unjust imam, who has not been appointed by Allah, and no blame on whoever believes in the guardianship of a just imam, whose imamate has been determined by Allah."

I said: "No faith for those and no blame on these?!"

He said: "Yes, no faith for those and no blame on these."

ثم قال: أما تسمع لقول الله

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

يعنى مِن ظلمات الذنوب إلى نور التوبه والمغفره لولايتهم كلّ إمام عادل من الله. ثم قال

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

فأيُّ نور يكون للكافر فيخرج منه؟ إنما عنىَ بهذا أنهم كانوا على نور الإسلام، فلمّا تولّوا كل إمام جائر ليس من الله خرجوا بولايتهم إياهم من نور الإسلام إلى ظلمات الكفر، فأوجب الله لهم النارَ مع الكفار، فقال

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ

النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

Have you not heard the saying of Allah (Allah is the guardian of those who believe. He brings them out of the darkness into the light)?(١) It means that Allah will bring them out of the darkness of sins into the light of repentance and forgiveness because of their submitting to the just imams appointed by Allah. Then Allah has said, "...And (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness."(٢) So which light that the unbeliever will be out of? Certainly it is the light of Islam. When those people follow the unjust imams, they come out of the light of Islam into the darkness of disbelief; therefore Allah has rewarded them with being in Fire with the unbelievers. He said, "They are the inmates of the fire, in it they shall (abide(٣)"(٤)

١٥ – حدثنا محمد بن يعقوب، عن على بن محمد، عن ابن جمهور، عن أبيه، عن صفوان، عن ابن مسكان، عن عبد الله بن سنان، عن أبى عبد الله أنه قال:

إن الله لا يستحيى أن يعذب أمّه دانت بإمام ليس من الله، وإن كانت فى أعمالها برّه تقيه، وإن الله يستحيى أن يعذب أمه دانت بإمام من الله، وإن كانت فى أعمالها ظالمه مسيئه.

Muhammad bin Ya'qoob narrated from Ali bin Muhammad from ibn Jumhoor from (١٥) his father from Safwan from ibn Miskan from Abdullah bin Sinan that Abu Abdullah as-Sadiq (as) had said:

"Allah is not

١- Qur'an, ٢:٢٥٧.

٢- Qur'an, ٢:٢٥٧.

٣- Qur'an, ٢:٢٥٧.

٤- Biharul Anwar, vol.٢٣ p.٣٢٢ , vol.٦٨ p.١٠٤.

ashamed to torture a nation believing in an imam, who is not from Allah, even if it is pious and God-fearing and He is ashamed to torture a nation believing in an imam, who is from Allah, even if it is guilty and sinful."(۱)

۱۶ - أخبرنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن على الحميرى، قال: حدثنى الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمى، عن عبد الله بن أبى يعفور قال: قلت لأبى عبد الله: رجلٌ يتولاكم ويبرء من عدوكم ويحلّل حلالكم ويحرم حرامكم ويزعم أن الأمرَ فيكم لم يخرج منكم إلى غيركم، إلا أنه يقول: إنهم قد اختلفوا فيما بينهم وهم الأئمه القاده، فإذا اجتمعوا على رجل فقالوا هذا، قلنا هذا. فقال:

إنْ مات على هذا فقد ماتَ ميته جاهليه.

(۱۶) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami that Abdullah bin Abu Ya'foor had said: I said to Abu Abdullah as-Sadiq (as):

Someone believes in your guardianship, exempts himself from your enemy, permits" what you have permitted, refrains from what you have prohibited and thinks that the imamate is still among you and will never go to other than you but he says: They (the infallible imams) have disagreed among themselves while they are the leading imams. If they agree upon a man and say that it is he (the imam), we will say that it is he." Abu Abdullah as-Sadiq (as)

۱- Biharul Anwar, vol.۶۸ p.۱۱۳.

:said

(If this someone remains with this opinion, he will die as an unbeliever.(١

١٧ – أخبرنا عبد الواحد بن عبد الله قال: حدثنا محمد بن جعفر القرشى، قال: حدثنا أبو جعفر الهمدانى، قال: حدثنى موسى بن سعدان، عن محمد بن سنان عن عمار بن مروان عن سماعه بن مهران قال: قلت لأبى عبد الله: رجلٌ يتولّى علياً ويتبرأ من عدوه ويقول كل شىء يقول، إلّا أنه يقول: إنهم قد اختلفوا بينهم وهم الأئمه القاده، فلست أدرى أيّهم الإمام، فإذا اجتمعوا على رجل أخذت بقوله، وقد عرفت أن الأمر فيهم. قال:

إنْ مات هذا على ذلك مات ميته جاهليه. ثم قال: للقرآنِ تأويلٌ يجرى كما يجرى الليل والنهار وكما تجرى الشمس والقمر، فإذا جاء تأويل شىء منه وقع، فمنه ما قد جاء، ومنه ما لم يجىء.

(١٧) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Abu Ja'far al-Hamadani from Musa bin Sa'dan from Muhammad bin Sinan from Ammar bin Marwan that Suma'a bin Mihran had said: I said to Abu Abdullah as-Sadiq ((as:

Someone believes in the guardianship of Ali (as) and exempts himself from Ali's enemy. He believes in everything that Ali (as) has said but he says: They have disagreed among themselves whereas they are the leading imams. I do not know which of them is the imam. If they agree upon a certain one, I will submit to him. I .have believed that the imamate is among them

Abu Abdullah as-Sadiq (as) said: "If this someone still thinks so, he will die as an unbeliever. The Qur'an has interpretations that

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١- Biharul Anwar, vol.٢٣ p.٧٩.

occur as the day and the night and they run as the sun and the moon. If an interpretation of something comes, it will occur. Some interpretations have come and some have not come yet."(١)

١٨ – وأخبرنا سلامه بن محمد قال: حدثنا أحمد بن داود، قال: حدثنا على بن الحسين بن بابويه، قال حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبى الخطاب، عن المفضل بن زائده، عن المفضل بن عمر قال: قال أبو عبد الله:

من دان الله بغير سماع من عالم صادق ألزمه الله التيهَ إلى العناء، ومَن ادعى سماعاً من غير الباب الذى فتحه الله لخلقه فهو مشرك به، وذلك الباب هو الأمين المأمون على سر الله المكنون.

Salama bin Muhammad narrated from Ahmad bin Dawood from Ali bin al-Husayn (١٨) bin Babawayh from Sa'd bin Abdullah from Muhammad bin al-Husayn bin Abul Khattab from al-Mufadhdhal bin Za'ida from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had said:

"Whoever worships Allah without learning (the principles of worship) from a truthful jurisprudent, Allah will let him be confused and astray and whoever claims that he has heard from other than the gate (source) that Allah has opened to His people, is considered as a polytheist. That gate is the trusted one, who has been entrusted (by Allah) with the hidden secret of Allah."

The same thing was narrated by Muhammad bin Ya'qoob al-Kulayni from some of his companions from Abdul Adheem bin Abdullah al-Hasani from Malik bin Aamir from al-Mufadhdhal bin Za'ida from al-Mufadhdhal bin Umar from Imam as-Sadiq

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١- Biharul Anwar, vol.٢٣ p.٧٩.

(as).(١)

١٩ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا يحيى بن زكريا بن شيبان فى شعبان سنه ثلاث وسبعين ومائتين قال: حدثنا على بن سيف بن عميره، عن أبيه، عن حمران بن أعين أنه قال: وصفت لأبى عبد الله رجلاً يتوالى أمير المؤمنين ويتبرأ من عدوه، ويقول كل شىء يقول، إلا أنه يقول: إنهم اختلفوا فيما بينهم وهم الأئمه القاده، ولست أدرى أيّهم الإمام، وإذا اجتمعوا على رجل واحد أخذنا بقوله، وقد عرفت أن الأمر فيهم – رحمهم الله جميعاً –. فقال:

إنْ مات هذا مات ميته جاهليه.

(١٩) Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban from Ali bin Sayf bin Omayra from his father that Hamran bin A'yun had said:

I have told Abu Abdullah as-Sadiq (as) about a man, who believes in Amirul Mo'mineen (as) as the guardian, exempts himself from his (Ali's) opponents and believes in all that Amirul Mo'mineen (as) has said but he says: They have disagreed among themselves whereas they are the leading imams and I do not know which of them is the imam. If they have agreed upon one man, we will submit to his orders. I have believed that the imamate is among them. May Allah have mercy upon them all.

Abu Abdullah as-Sadiq (as) said: "He will die as an unbeliever".

The same was narrated by Ali bin Sayf from his brother al-Husayn from Mu'ath bin Muslim from Imam as-Sadiq (as).(٢)

Let those of understanding, who believe in the guardianship of the infallible imams of Ahlul Bayt,(٣) ponder

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١- Awalim al-Uloom, vol.٣ p.۴٠١.

٢- Biharul Anwar, vol.٢٣ p.٨٠.

٣- Ahlul Bayt: the Prophet's family.

on the traditions narrated from the Prophet (S), Imam Abu Ja'far al-Baqir (as) and Imam Abu Abdullah as-Sadiq (as) talking about those, who have doubted anyone of the twelve imams or have spent a night without knowing their imam. These traditions have considered such people as unbelievers, hypocrites and polytheists. Let them also ponder on the traditions that have said: "Whoever denies one of the alive imams is as if he has denied the dead ones."

Let men of understanding look well for the one, whom they will follow, without being deceived by fancies and falsehood in order no to deviate from the path of the truth. Let them know well who will be the means between them and their Creator, Who is One and Only, whereas the devils are so many. Allah has said:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ

The Shaitans from among men and jinn, some of them suggesting to others..." varnished falsehood to deceive (them)."(١)

We pray Allah to save us and our brothers in faith from deviating from the truth and guidance and not to let us welter in the abysses of confusion and perishment. We look forward to His mercy; He is merciful to the believers.

(Chapter ٨: Allah does not leave the world with no authority (Hujjah

Some of the famous speech of Imam Ali (as) to Kumayl bin Ziyad an-Nakh'iy (١):

Kumayl said: "Amirul Mo'mineen (as) held my hand and took me with him towards the graveyard. When we

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١- Qur'an, ٦:١١٢.

reached the desert (went out of the country), he sighed deeply and said (after a long speech):

ولا تخلو الأرضُ من حجةٍ قائم لله بحجته إما ظاهر معلوم، وإما خائف مغمور، لئلا تبطلَ حجج الله وبيناته.

The earth does never remain without a Hujjah; either apparent and known or afraid" (and unknown lest Allah's proofs and signs will be invalid."(١)

Does the statement of Imam Ali (as) "apparent and known" not refer to the known person and the known place and does his statement "afraid and hidden" not refer to the disappearing person and the unknown place?

٢ – وأخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل وسعدان بن إسحاق وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد القطوانى قالوا: حدثنا الحسن بن محبوب، عن هشام بن سلام، عن أبى حمزه الثمالى، عن أبى إسحاق السبيعى قال: سمعت من يوثق به من أصحاب أمير المؤمنين يقول: قال أمير المؤمنين فى خطبه خطبها بالكوفه طويله ذكرها:

اللهمّ فلا بدَّ لك من حجج فى أرضك حجه بعد حجه على خلقك، يهدونهم إلى دينك، ويعلمونهم علمك لكيلا يتفرقَ أتباع أوليائك، ظاهر غير مطاع، أو مكتتم خائف يترقب، إن غاب عن الناس شخصُ هم فى حال هدنتهم فى دوله الباطل فلن يغيب عنهم مبثوثُ علمهم، وآدابُهم فى قلوب المؤمنين مثبته، وهم بها عاملون، يأنسون بما يستوحش منه المكذبون ويأباه المسرفون بالله. كلام يكال بلا ثمنٍ لو كان مَن يسمعه بعقله فيعرفه ويؤمن به ويتبعه، وينهج نهجه فيفلح به؟ ثم يقول: فمن هذا؟ ولهذا يأرز العلم إذ لم يوجد حملةً يحفظونه ويؤدونه كما

١- Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۶٧.

يسمعونه من العالم.

(٢) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal, Sa'dan bin Iss'haq, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad al-Qatawani all narrated from al-Hasan bin Mahboob from Hisham bin Salim from Abu Hamza ath-Thimali that Abu Iss'haq as-Subay'iy had said: I have heard one of the trusted companions of Imam Ali (as) saying that Imam Ali (as) has said in a long speech he made in Kufa:

" O Allah, it must be that You have authorities on Your earth one after the other over Your people to guide them to Your religion and to teach them Your knowledge lest the followers of Your guardians separate. They (the authorities) are either apparent without being obeyed or afraid, hidden and awaiting. If their persons are absent from people during their truce in the state of untruth, their knowledge will never be absent from them (from people). Their principles are fixed in the hearts of the believers, who act according to these principles. They become pleasant with what the liars become unpleasant and with what those, who are indifferent to the obligations of Allah, deny. Speech that is measured without any price; but is there any one hearing it with his mind, perceiving it, believing in it and following it as an ideal to succeed with it? And who is he? Therefore knowledge is lost because there is no one to bear it, to preserve it and to teach it as it is heard from

".the ulama

:Then he said after a long speech

اللهم وإنى لأعلم أن العلم لا يأرز كله ولا ينقطع مواده فإنك لا تُخلى أرضك من حجه على خلقك إما ظاهر يطاع أو خائف مغمور ليس بمطاع لكيلا تبطل حجتك ويضل أولياؤك بعد إذ هديتهم.

"O Allah, I know well that knowledge is not lost totally nor its means disappear because You do not leave the earth without an authority over Your people; either apparent and obeyed or afraid, absent and disobeyed lest Your proofs will be vain and ".Your faithfuls will go astray after You have guided them

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Muhammad from Sahl bin Ziyad from Muhammad bin Yahya and others from Ahmad bin Muhammad from Ali bin Ibraheem from his father from al-Hasan bin Mahboob from Hisham bin Salim from Abu Hamza ath-Thimali from Abu Iss'haq as-Subay'iy (from one of Imam Ali's trusted companions.(١

٣ - حدثنا محمد بن يعقوب الكلينى قال: حدثنا على بن إبراهيم بن هاشم، عن أبيه، عن ابن أبى عمير، عن منصور بن يونس وسعدان بن مسلم، عن إسحاق بن عمار، عن أبى عبد الله قال: سمعته يقول:

إن الأرض لا تخلو إلّا وفيها عالِم كيما إن زاد المؤمنون شيئاً ردّهم، وإن نقصوا شيئا أتمّه لهم.

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim (٣) from his father from ibn Abu Omayr from Mansoor bin Younus and Sa'dan bin Muslim :from Iss'haq bin Ammar that Abu Abdullah as-Sadiq (as) had said

"The world will not be empty of a

١- Biharul Anwar, vol.٢٣ p.٥٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol. ٣ p.٦٧.

jurisprudent (imam). Whenever the believers add something (a heresy) to the religion, he prevents them from that and whenever they omit something of it, he completes it (for them."(١

٤ – حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن على بن الحكم، عن الربيع بن محمد المسلى، عن عبد الله بن سليمان العامرى، عن أبى عبد الله أنه قال:

ما زالتِ الأرض إلّا ولله فيها حجه يعرف الحلالَ والحرام ويدعو الناسَ إلى سبيل الله.

(٤) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin Muhammad from Ali bin al-Hakam from ar-Rabee' bin Muhammad bin al-Mussalli from Abdullah bin Sulayman al-Aamiri that Abu Abdullah as-Sadiq (as) had said:

"The world will still have an authority from Allah knowing the permissible and impermissible things and inviting people to the way of Allah."(٢)

٥ – حدثنا محمد بن يعقوب، عن بعض رجاله، عن أحمد بن مهران، عن محمد بن على، عن الحسين بن أبى العلاء، عن أبى عبد الله قال: قلت له: تبقى الأرض بغير إمام؟ قال: لا.

(٥) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Mihran from Muhammad bin Ali that al-Husayn bin Abul Ala' had asked Abu Abdullah as-Sadiq (as):

"Is the world left without an imam?"

He replied: "No, it is not."(٣)

٦ – حدثنا محمد بن يعقوب، عن على بن إبراهيم، عن محمد بن عيسى، عن يونس، عن ابن مسكان، عن أبى بصير، عن أبى عبد الله أنه قال:

إنّ الله لم يدعِ الأرض بغير عالِم، ولولا ذلك لم يُعرف الحقّ من الباطل.

(٦) Muhammad

١- Basa’ir ad-Darajat p.٣٣٢, Al-Kafi, vol.١ p.١٧٨, Kamal ad-Deen p.٢٢١, Ilal ash-Shara’i’ p.٢٢٠.

٢- Al-Mahassin p.٢٣٦, Bassa’ir ad-Darajat p.٤٨٤, Al-Kafi, vol.١ p.١٧٨.

٣- Bassa’ir ad-Darajat p.٤٨٥, Al-Kafi, vol.١ p.١٧٨, al-Imama wet-Tabsira p.٢٧, Kamal ad-Deen p.٢٢٣.

bin Ya'qoob narrated from Ali bin Ibraheem from Muhammad bin Eessa from Younus from ibn Miskan from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"Allah does not leave the world without a jurisprudent (imam); otherwise the truth is not distinguished from the untruth."(١)

٧ – وعن على بن إبراهيم، عن محمد بن عيسى، عن محمد بن الفضيل، عن أبى حمزه الثمالى، عن أبى جعفر الباقر أنه قال:

واللهِ، ما ترك الله أرضَه منذ قبض الله آدمَ إلاّ وفيها إمامٌ يُهتدى به إلى الله، وهو حجته على عباده، ولا تبقى الأرض بغير إمام حجه لله على عباده.

(٧) Ali bin Ibraheem narrated from Muhammad bin Eessa from Muhammad bin al-Fudhayl from Abu Hamza ath-Thimali that Abu Ja'far al-Baqir (as) had said:

"By Allah, He has not left the world, since Adam had left to the better world, without an imam guiding people to the way of Allah and being the authority of Allah over His people. The world will never be left without an authority (from Allah) over the people."(٢)

٨ – وبه عن أبى حمزه قال: قلت لأبى عبد الله: أتبقى الأرض بغير إمام؟ فقال:

لو بقِيتِ الأرضُ بغير إمام لَساختْ.

(٨) The previous series of narrators narrated that Abu Hamza ath-Thimali had said: I asked Abu Abdullah as-Sadiq (as): "Is the world left without an imam?" He said:

"If the world remains without an imam, it will sink."(٣)

٩ – وبه عن محمد بن الفضيل، عن الرضا قال:

قلت له: أتبقى الأرض بغير إمام؟

قال: لا.

قلت: فإنا نروى عن أبى عبد الله أنها لا تبقى بغير

١- Al-Kafi, vol.١ p.١٧٨, Biharul Anwar, vol.٢٣ p.٣٦.

٢- Bassa'ir ad-Darajat p.٤٨٥, Al-Kafi, vol.١ p.١٧٨, al-Imama wet-Tabsira p.٢٩, Ilal ash-Sharayi' p.١٩٧, Mukhtasar Bassa'ir ad-Darajat p.٨, Biharul Anwar, vol.٢٣ p.٢٢.

٣- Bassa'ir ad-Darajat p.٤٨٨, Al-Kafi, vol.١ p.١٧٩, al-Imama wet-Tabsira p.٣٠, Kamal ad-Deen p.٢٠١, Ilal ash-Sharayi' p.١٩٨.

إمام إلّا أن يسخط الله على أهل الأرض (أو قال: على العباد).

فقال: لا تبقى الأرضُ بغير إمام، ولو بقيت إذاً لساخت.

(٩) The previous narrators narrated from Muhammad bin al-Fudhayl that he had said:

"I asked Imam ar-Redha (as): "Is the world left without an imam?"

He said: "No, it is not."

I said: "We narrate from Abu Abdullah as-Sadiq (as) that it is not left without an imam except if Allah becomes angry with the people."

He said: "The world is not left without an imam. If it is left without an imam, it will sink."(١)

١٠ – محمـد بن يعقوب الكلينى، عن على بن إبراهيم، عن محمـد بن عيسـى، عن أبى عبـد الله المؤمن، عن أبى هراسه، عن أبى جعفر الباقر أنه قال:

لو أنّ الإمامَ رُفع من الأرض ساعةً لساخت بأهلها وماجتْ كما يموج البحرُ بأهله.

(١٠) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem from Muhammad bin Eessa from Abu Abdullah al-Mo'min from Abu Hurasa that Abu Ja'far al-Baqir (as) had said:

"If the imam is removed from on the earth for an hour, it will sink with its people and will surge like the sea."(٢)

١١ – محمد بن يعقوب، عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء قال:

سألت الرضا: هل تبقى الأرض بغير إمام؟

قال: لا.

قلت: إنا نروى أنها لا تبقى إلّا أن يسخط الله على العباد.

قال: لا تبقى، إذاً لَساختْ.

(١١) Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Mu'alla bin Muhammad that al-Washsha' had said:

I asked Imam ar-Redha (as): "Is the world left without an imam?" He said:

١- Biharul Anwar, vol.٢٣ p.٣٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol. ٤ p.١٧٧.

٢- Bassa'ir ad-Darajat p.٤٨٨, Al-Kafi, vol.١ p.١٧٩, Kamal ad-Deen p.٢٠٣, Dala'il al-Imama p.٢٣٠.

".No, it is not"

I said: "We narrate traditions saying that it does not remain without an imam except if Allah becomes angry with the people." He said: "It does not remain without an imam, otherwise it sinks."(١)

Chapter ٩: Al-Hujjah must appear

١ - حدثنا عبد الواحد بن عبد الله قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، قال: حدثنا محمد بن سنان، عن أبي عماره حمزه بن الطيار قال: سمعت أبا عبد الله يقول:

لَو لَم يبقَ في الأرض إلّا اثنانِ لكان الثاني منهما الحجّه.

(١) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Hasan bin Abul-Khattab from Muhammad bin Sinan that Abu Imara Hamza at-Tayyar had heard Abu Abdullah as-Sadiq (as) saying:

"If there are no people on the earth except two men, one of them must be al-Hujjah (Imam al-Mahdi)."(٢)

٢ - حدثنا محمد بن يعقوب الكليني، عن عده من رجاله وأحمد بن إدريس ومحمد بن يحيى جميعاً، عن أحمد بن محمد، عن محمد بن عيسى بن عبيد، عن محمد بن سنان، عن أبي عماره حمزه بن الطيار، عن أبي عبد الله قال:

لو بقيَ في الأرض اثنان لكان أحدهما الحجّه على صاحبه.

(٢) Muhammad bin Ya'qoob al-Kulayni narrated from some of his companions from Ahmad bin Idreess and Muhammad bin Yahya from Ahmad bin Muhammad from Muhammad bin Eessa bin Obayd from Muhammad bin Sinan from Abu Imara Hamza bin at-Tayyar that Abu Abdullah as-Sadiq (as) had said:

"If only two men remain on the earth, one of them will be the Hujjah over

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١- Bassa'ir ad-Darajat p.٤٨٨, Biharul Anwar, vol.٢٣ p.٢٨.

٢- Al-Kafi, vol.١ p.١٨٠.

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The same was narrated by Muhammad bin Ya'qoob from Muhammad bin al-Hasan from Sahl bin Ziyad from Muhammad bin Eessa.(١)

٣ - وأخبرنا محمد بن يعقوب، عن محمد بن يحيى، عمن ذكره، عن الحسن بن موسى الخشاب، عن جعفر بن محمد، عن كرام قال: قال أبو عبد الله:

لو كان الناسُ رجُلَين لكان أحدهما الإمام.

وقال: إنّ آخرَ من يموت الإمام لئلّا يحتجّ أحدٌ على الله أنه تركه بغير حجه لله عليه.

(٣) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from someone from al-Hasan bin Musa al-Khashshab from Ja'far bin Muhammad from Karram that Abu Abdullah as-Sadiq (as) had said:

"If people are just two men, one of them will be the imam. The last one to die is the imam lest someone protests against Allah that He has left him without an authority from Him."(٢)

٤ - محمد بن يعقوب، عن عده من رجاله، عن أحمد بن محمد بن خالد البرقى، عن على بن إسماعيل، عن محمد بن سنان، عن حمزه بن الطيار، قال: سمعت أبا عبد الله يقول:

لَو لم يبقَ فى الأرض إلا اثنان لكان أحدهما الحجّه (أو الثانى الحجّه).

(٤) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad bin Khalid al-Barqi from Ali bin Issma'eel from Muhammad bin Sinan that Hamza bin at-Tayyar had heard Abu Abdullah as-Sadiq (as) saying:

"If there are no people on the earth except two, one of them will be al-Hujjah."(٣)

٥ - محمد بن يعقوب، عن أحمد بن محمد، عن محمد بن الحسن، عن النهدى، عن أبيه، عن يونس بن يعقوب،

١- Al-Kafi, vol.١ p.١٧٩, Ithbat al-Hudat, vol.١ p.٧٩, Biharul Anwar, vol. ٢٣ p.٥٢.

۲- Al-Kafi, vol.۱ p.۱۸۰, Ilal ash-Sharayi' p.۱۹۶, Biharul Anwar, vol.۲۳ p.۲۱, vol.۵۳ p.۱۱۴.

۳- Al-Kafi, vol.۱ p.۱۸۰.

عن أبی عبد الله أنه سمعه یقول:

لَو لم یکن فی الأرض إلّا اثنان لکان أحدهما الإمام.

Muhammad bin Ya'qoob narrated from Ahmad bin Muhammad from Muhammad (٥) bin al-Hasan from an-Nahdi from his father that Younus bin Ya'qoob had heard Abu Abdullah as-Sadiq (as) saying:

"If there are no people on the earth except two, one of them will the imam."(١)

Chapter ١٠: Disappearance of the expected Imam

point

١ - حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك قال: حدثنا إسحاق بن سنان، قال: حدثنا عبید بن خارجه، عن علی بن عثمان، عن فرات بن أحنف، عن أبی عبد الله جعفر بن محمد، عن آبائه ، قال:

زاد الفراتُ علی عهد أمیر المؤمنین فرکب هو وابناه الحسن والحسین فمرّ بثقیف، فقالوا قد جاء علیٌّ یرد الماء. فقال علیّ:

أما والله لأقتَلنَّ أنا وابنای هذان ولیبعثُنّ الله رجلًا من ولدی فی آخر الزمان یطالب بدمائنا، ولیغیّبنّ عنهم، تمییزاً لأهل الضلاله حتیّ یقول الجاهل: ما للهِ فی آل محمد من حاجه.

(١) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Iss'haq bin Sinan from Obayd bin Kharija from Ali bin Uthman from Furat bin Ahnaf that Abu Abdullah as-Sadiq (as) had narrated from his fathers:

"Once the Euphrates had overflowed during the age of Imam Ali (as). He, with his sons al-Hasan and al-Husayn, made a travel. On their way, they passed by (the tribe of) Thaqeef, who said: "Ali has come to drive water back!" Imam Ali (as) said:

"By Allah, I and both of my sons will be killed but Allah will send a

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١- Al-Kafi, vol.١ p.١٨٠, Biharul Anwar, vol.٢٣ p.٥٢.

man from among my descendants at the end of the time revenging our bloods. He will disappear (for a long time) so that the deviate people are to be tried until the ignorant (will say: Allah has nothing to do with Muhammad's progeny."(١)

٢ – أخبرنا محمد بن همام ومحمد بن الحسن بن محمد بن جمهور جميعاً، عن الحسن بن محمد بن جمهور، قال: حدثنا أبى، عن بعض رجاله، عن المفضل بن عمر قال: قال أبو عبد الله:

خبرٌ تدريه خيرٌ من عشرٍ ترويه. إنّ لكل حقّ حقيقةً، ولكل صواب نوراً.

ثم قال: إنّا والله لا نعُدّ الرجلَ من شيعتنا فقيهاً حتى يلحن له فيعرف اللحن. إنّ أمير المؤمنين قال على منبر الكوفه: إنّ من ورائكم فِتناً مظلمةً عمياءَ منكسفه لا ينجو منها إلا النومه. قيل: يا أمير المؤمنين وما النومه؟ قال: الذى يعرفُ الناس ولا يعرفونه. واعلموا أنّ الأرض لا تخلو من حجةٍ لله ولكن الله سيُعمى خلقَه عنها بظلمهم وجورهم وإسرافهم على أنفسهم. ولو خلَتِ الأرضُ ساعه واحده من حجه لله لساخت بأهلها، ولكنّ الحجه يعرف الناس ولا يعرفونه كما كان يوسُف يعرف الناس وهم له منكرون. ثم تلا

يَا حَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

(٢) Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from some of his companions from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had said:

A tradition that you perceive is better that ten that you narrate (without perceiving them). Every truth has a fact and

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١- Ithbat al-Hudat, vol. ٢٢٤, Kamal ad-Deen p.٣٠٢-٣٠٣, Dala'il al'Imama p.٢٩٢, I'lam al-Wara p.٤٠٠, Biharul Anwar, vol.٥١ p.١١٢, ١١٩.

every rightness has a light. By Allah we do not consider a Shiite as a jurisprudent until it is mistaken before him and he notices the mistake. Amirul Mo'mineen (as) has said from upon the minbar of Kufa: "There will be dark, blind and dim seditions awaiting you, from which no one will be saved except the (nooma)."

People asked: "What is the (nooma)?"

He said: "It is one, who knows people but people do not know him."

Then he added: "Know well that the world will not be empty of an authority (Hujjah) from Allah but Allah will make His people not see His authority because of their injustice, oppression and excessiveness in disobedience. If the world remains without an authority (from Allah) for an hour, it will sink with its people. The authority knows people but they do not know him. It is like Prophet Joseph (as), who knew people but they denied him. "Alas for (My) servants! There comes not to them a messenger but they mock at him.(۱)"(۲)

۳ - أخبرنا أحمد بن محمد بن سعيد بن عقده الكوفی، قال: حدثنا أحمد بن محمد الدينوری، قال: حدثنا علی بن الحسن الكوفی، عن عميره بنت أوس قالت: حدثنی جدی الحصين بن عبد الرحمن، عن أبيه، عن جده عمرو بن سعد، عن أمير المؤمنين علی بن أبی طالب أنه قال يوماً لحذيفه بن اليمان:

يا حذيفه، لا تُحدّث الناس بما لا يعلمون فيطغوا ويكفروا. إنّ من العلم صعباً شديداً محملُه لو حملتْه الجبال عجزت عن حمله. إنّ عِلمنا أهل البيت سينكر ويبطل

۱- Qur'an, ۳۶:۳۰.

۲- Biharul Anwar, vol.۵۱, p.۱۱۲, Ithbat al-Hudat, vol.۳ p.۵۳۲, Awalim al-Uloom, vol.۳ p.۵۲۶, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۳۶۶.

وتقتل رواتُه ويُساء إلى من يتلوه بغياً وحسداً لما فضّل الله به عترةَ الوصى وصىّ النبى .

(٣) Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Ahmad bin Muhammad ad-Daynawari from Ali bin al-Hasan al-Kufi from Omayra bint Ouss from her grandfather al-Hussayn bin Abdurrahman from his father from his grandfather Amr bin Sa'd that Amirul Mo'mineen Ali (as) one day had said to Huthayfa bin al-Yaman:

"O Huthayfa, do not tell people of what they do not know (understand) lest they become unbelievers. Some of knowledge is difficult and unbearable. Mountains will fail to bear it. Our knowledge (principles), we Ahlul Bayt, will be denied and annulled, the narrators will be killed and whoever mentions something of it, will be harmed offensively. All that is because of envy at the progeny of the Prophet's guardian (as).

يا بن اليمان، إن النبى تفلَ فى فمى وأمرّ يده على صدرى وقال: اللهم أعطِ خليفتى ووصيى وقاضى دينى ومنجز وعدى وأمانتى وولىّى وناصرى على عدوك وعدوى ومفرّجَ الكرب عن وجهى ما أعطيتَ آدم من العلم، وما أعطيت نوحاً من الحلم وإبراهيم من العتره الطيبه والسماحه، وما أعطيت أيوب من الصبر عند البلاء، وما أعطيت داود من الشده عند منازله الأقران، وما أعطيت سليمان من الفهم.

O bin al-Yaman, the Prophet (S) has spit in my mouth, passed his hand over my chest and prayed Allah to me by saying: "O Allah, give my caliph, my guardian, the payer of my debts, the executor of my promises and deposits, my assistant and supporter against

Your enemy and my enemy and the reliever of my distresses the knowledge that You have given to Adam, the discernment that You have given to Noah, the magnanimity and good offspring that You have given to Abraham, the patience before calamities that You have given to Ayyoob (Job), the strength that You have given to David when confronting heroes and the understanding that You have given to Solomon.

اللّهم لاـ تُخف عن عليّ شيئاً من الدنيا حتى تجعلها كلّها بين عينيه مثل المائده الصغيره بين يديه. اللهم أعطه جلاده موسى، واجعل فى نسله شبيهَ عيسى. اللّهم إنک خليفتى عليه وعلى عترته وذرّيته الطيبه المطهّره التى أذهبتَ عنها الرجس والنجس وصرفتَ عنها ملامسه الشياطين. اللّهم إن بغَت قريش عليه وقدّمت غيرَه عليه فاجعله بمنْزله هارون من موسى إذ غاب عنه موسى.

O Allah, do not hide any thing of this life from Ali until You make it (life) as a small table before him. O Allah, give him the endurance of Moses and make in his progeny a like of Jesus. O Allah, I pray You to be the trustee after me for him and his pure progeny, whom You have kept uncleanness away from and whom You have turned the influence of the Satan away from. O Allah, if Quraysh extorts his right and prefers others to him, then make him as was Aaron to Moses when Moses left him alone."

ثم قال لى: يا عليُّ، كم فى ولدک من ولد فاضل يُقتل والناس قيام ينظرون لا يغيّرون! فقُبّحت أمّه ترى أولاد

نبيها يُقتلون ظلماً وهم لا يغيرون. إن القاتل والآمر والشاهد الذى لا يغير كلهم فى الإثم واللّعان سواء مشتركون.

Then he said to me: “O Ali, many great men of your descendants will be killed before the eyes of people whereas the people will not try to do anything!! Fie on a nation looking at the progeny of its prophet being killed unjustly without trying to change anything. The one, who has ordered of killing, the killer and the one, who sees the killing without trying to change the situation all participate in committing the sin and all are the same in being damned.

يـا ابن اليمـان، إن قريشـاً لاـ تنشـرح صـدورُها ولاـ ترضـى قلوبهـا ولاـ تجرى ألسـنتُها ببيعه علىّ وموالاـته إلاّ على الكُره والعمى والصغار. يا ابن اليمان، ستبايع قريشٌ علياً ثم تنكث عليه وتحاربه وتناضله وترميه بالعظائم، وبعد علىّ يلى الحسن وسينكث عليه، ثم يلى الحسينُ فتقتله أمّهُ جـده، فلُعنت أمه تقتل ابنَ بنت نبيّها ولا تعز من أمه، ولعن القائد لها والمرتب لفاسـقها، فوالذى نفسُ علىّ بيده لا تزال هذه الأمهُ بعد قتل الحسين ابنى فى ضلال وظلم وعسف وجور واختلافٍ فى الدين وتغيير وتبديل لما أنزل الله فى كتابه وإظهار البـدع وإبطال السـنن واختلال وقياسِ مشـتبهات وتركِ محكمات حتى تنسـلخ من الإسـلام و تدخل فى العمى والتلدد والتكسع.

O ibn al-Yaman, people of Quraysh will not be pleasant nor will their hearts be contented nor will their tongues be able to pay homage to Ali except unwillingly and lowly. O ibn al-Yaman, Quraysh will pay homage to Ali and

then will break the homage, will fight him and will fabricate great lies against him. Then after Ali al-Hasan comes and the same will be done to him then comes al-Husayn, who will be killed by the nation of his grandfather. Damned is a nation that kills the son of its prophet's daughter, damned is the leader and damned is the planner of its offenders. By Him, in Whose hand the soul of Ali is, this umma, after killing my son al-Husayn, will remain in deviation, darkness, tyranny, oppression, disagreement on the religion, changing what Allah has revealed in His Book, spreading heresies, annulling the Sunna, disorder, personal analogies and leaving the clear laws of Allah until this umma becomes detached from Islam and immerses in confusion and loitering.

مالـك يـا بنى أميه! لا هُـديت يا بنى أميه! ومالك يا بنى العباس! لك الأتعاس، فما فى بنى أميّه إلا ظالم، ولا فى بنى العباس إلا معتـدٍ متمرّد على الله بالمعاصـى، قتّـال لولـدى، هتّـاك لسترى وحُرمتى، فلاـ تزال هـذه الأـمه جبارين يتكالبون على حرام الـدنيا منغمسـين فى بحار الهلكات وفى أوديهِ الـدماء، حتى إذا غاب المتغيّب من ولـدى عن عيون الناس وماج الناس بفقده أو بقتله أو بموته، أطلعت الفتنه ونزلت البليه والتحمت العصبيهُ وغلا الناس فى دينهم وأجمعوا على أن الحجّه ذاهبه والإمامه باطله.

O Umayyads! May you be not guided! O Abbasids! May calamities afflict you! Everyone among the Umayyads is unjust and everyone among the Abbasids is offensive, sinful and mutinous against Allah. They will kill my descendants and trespass

my honor. The people of this umma will remain arrogants rushing madly upon the impermissible pleasures of this life and immersing in seas of destruction and in valleys of bloods until my son (Imam al-Mahdi) disappears (by the will of Allah) from the sights of people and the people become so confused whether he is lost, killed or is dead. Then sedition will come upon, calamities befall, party spirit appears, people exaggerate in their religion and agree upon that the authority (al-Hujjah) has been gone and the imamate has been annulled.

ويحج حجيج الناس فى تلك السنه من شيعه علىّ ونواصبه للتحسس والتجسس عن خلف الخلف، فلا يرى له أثر ولا يعرف له خبر ولا خلف، فعند ذلك سبّت شيعه علىٍّ، سبّها أعداؤها وظهرت عليها الأشرار والفساق باحتجاجِها حتى إذا بقيت الأمّه حيارى وتدلَّهت وأكثرت فى قولها إن الحجه هالكه والإمامه باطله، فوربِّ علىّ إن حجتها عليها قائمةٌ ماشيةٌ فى طرقها داخله فى دورها وقصورها جوالةٌ فى شرق هذه الارض وغربها، تسمع الكلام وتسلّم على الجماعه، ترى ولا ترى إلى الوقت والوعد ونداء المنادى من السماء ألا ذلك يوم فيه سرور ولدُ علىّ وشيعته.

In that year the pilgrims, whether the followers or the enemies of Ali, will go to hajj just to spy on the existence of the guardian (al-Hujjah) and to seek any information about him but with no use nor will any news be known about him. There will be no guardian and then the Shia of Ali will be abused by their enemies and will be overcome by

the evil and bad people with their protest until the umma becomes so confused and begins to say that al-Hujjah has perished and the imamate has been annulled. By the god of Ali, their authority (al-Hujjah) will remain over the umma walking in its roads, entering into its houses and palaces, roving in the east and in the west, hearing the speech, greeting groups of people and seeing without being seen until the promised time and determined appointment come and then comes the call from the heaven: (This is the day that brings forth joy to the descendants of Ali and to the Shia of Ali."(١

This tradition has many evidences confirming the beliefs of the Shia. This saying of Imam Ali (as): "...until my son (Imam al-Mahdi) disappears (by the will of Allah) from the sights of people" is a sufficient evidence that confirms the disappearance of the last imam and confirms the thought of those, who acknowledge this disappearance .and believe in the disappeared imam

Then Imam Ali (as) says: "...and the people become so confused whether he is lost, killed or is dead... and agree upon that the authority (al-Hujjah) has been gone and the imamate has been annulled." Does this not comply with the opinion of most of the people now, who think that the belief of the Shia concerning the disappearance is ?unreal and nonsense

Then he says: "In that year the pilgrims will go to hajj just to spy on..." and they really have done so but

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١- Biharul Anwar, vol.٢٨ p.٧٠, Awalim al-Uloom, vol.٣ p.٣٠٤, Mo'jam Ahadeeth al-Imam .al-Mahdi, vol.٣ p.٧٣

.without any use

And he says: "...and then the Shia of Ali will be abused by their enemies and will be overcome by the evil and bad people with their protest". He means that they protest against the Shia by saying: Where is your imam? Can you show him to us? They abuse the Shia by ascribing contradiction, weakness and ignorance to them for they say that their imam is existent but cannot be seen. The saying of Imam Ali (as) confirms the truthfulness of the Shia and describes their opponents of being ignorant and opponents to the truth. He swears by his god when saying: "By the god of Ali, their authority (al-Hujjah) will remain over the umma walking in its roads, entering into its houses and palaces, roving in the east and in the west, hearing the speech, greeting .groups of people and seeing without being seen"

Does this not refute any doubt about the subject? Does it not confirm the matter and confirm the previous tradition saying: "Know well that the world will not be empty of an authority (Hujjah) from Allah but Allah will make His people not see His authority because of their injustice, oppression and excessiveness in disobedience"? Then he gives an example by mentioning Prophet Joseph (as). Imam al-Mahdi (aj) is existent in substance and person but at his time he sees and he is not seen until-as Amirul Mo'mineen (as) says: "the promised time and determined appointment" when the call comes from the

heaven: “This is the day that brings forth joy to the descendants of Ali and to the Shia ”.of Ali

۴ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن محمد الدينورى، قال: حدثنا على بن الحسن الكوفى قال: حدثتنا عميره بنت أوس، قالت: حدثنى جدى الحصين بن عبد الرحمن، عن عبد الله بن ضمره، عن كعب الأحبار أنه قال:

إذا كان يوم القيامه حُشر الخلق على أربعه أصناف: صنف ركبان، وصنف على أقدامهم يمشون، وصنف مكبّون، وصنف على وجوههم صمّ بكم عمى فهم لا يعقلون ولا يُكلمون ولا يؤذن لهم فيعتذرون، أولئك الذين تلفح وجوههم النار وهم فيها كالحون.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Muhammad ad-(۴) Daynawari from Ali bin al-Hasan al-Kufi from Omayra bint Ouss from her grandfather :al-Hussayn bin Abdurrahman from Abdullah bin Dhamra that Ka’bul Ahbar had said

On the Day of Resurrection the human beings will be resurrected in four categories;“ riders, walking people, groveling people and deaf, dumb and blind people, who do not understand, are not spoken to and not permitted to apologize. These are whom (the ”.(fire shall scorch their faces, and they therein shall be in severe affliction

فقيل له: يا كعب، مَن هؤلاء الذين يحشرون على وجوههم وهذه الحال حالهم؟

فقال كعب: أولئك كانوا على الضلال والارتداد والنكث، فبئس ما قدمت لهم أنفسهم إذا لقوا الله بحرب خليفتهم ووصىّ نبيهم وعالمهم وسيدهم وفاضلهم وحامل اللواء وولى الحوض والمرتجى والرجا دون هذا العالم. وهو العلَم الذى لا يجهل والمحجه التى مَن زال عنها عطب وفى النار هوى، ذاك علىٌّ وربِّ كعب،

أعلمُهم علماً وأقدمهم سلماً وأوفرهم حلماً. عجب كعبٌ ممّن قدم على عليٍّ غيره.

"?It was said to him: "O Ka'b, who are these people, whose condition will be so

He said: "It is those, who have kept on deviation, apostasy and breaking the homage. Evil is that which their souls have sent before for them when they will meet Allah with the sin of fighting the caliph and the guardian of their prophet, their most aware jurisprudent, their most virtuous master, the bearer of the banner, the guard of the pond, the hope and the hoped one out of all this world, the knowledge that is never ignored, the straight path, from which whoever deviates will perish and fall in Fire. It is Ali, by the god of Ka'b, who is the most aware of them, the senior in peace (Islam) and .the most discerned of all of them. I wonder at those, who prefer others to Ali

ومن نسلِ عليٍّ القائمُ المهدى الذى يبدل الأرض غير الأرض، وبه يحتجّ عيسى بن مريم على نصارى الروم والصين، إن القائم المهدى من نسل عليّ أشبه الناس بعيسى بن مريم خلقاً وخلقاً وسمتاً وهيبه، يعطيه الله جلَّ وعزَّ ما أعطى الأنبياء ويزيده ويفضله. إنّ القائم من ولد على له غيبةٌ كغيبه يوسف، ورجعه كرجعه عيسى بن مريم، ثم يظهر بعد غيبته مع طلوع النجم الأحمر وخراب الزوراء، وهى الريّ، وخسف المزوره وهى بغداد، وخروج السفيانى، وحرب ولد العباس مع فتيان أرمينيه وآذربيجان، تلك حرب يقتل فيها ألوف وألوف، كل يقبض على سيف محلّى،

p: ٢١٥

تخفق عليه رايات سود، تلك حرب يشوبها الموت الأحمر والطاعون الأغبر.

From among the descendants of Ali is al-Qa'im al-Mahdi, who will change the world into another one and by whom Jesus Christ (as) will argue against the Christians of Rome and China. Al-Qa'im al-Mahdi is the most similar one to Jesus Christ (as) in form, character, nobility and dignity. Allah will give him all what He has given to the prophets and more than that and He will prefer him to the all. Al-Qa'im, the descendant of Ali (as), will disappear like the disappearance of Prophet Joseph (as) and will reappear like the reappearance of Jesus the son of Mary (as). He will reappear, after his disappearance, with the appearance of the red star, the destruction of az-Zawra' (ar-Riy),(١) the sinking of al-Muzawarra (Baghdad), the rising of as-Sufyani,(٢) the war of the progeny of al-Abbas(٣) against the people of Armenia and Azerbaijan, in which thousands and thousands will be killed. Each one of the warriors will seize on an adorned sword, over which black banners will flutter. It will be a war full of red death (and terrible plague."(٤)

٥ – وبه عن الحصين بن عبد الرحمن، عن أبيه عن جده عمرو بن سعد قال: قال أمير المؤمنين:

لا تقوم القيامةُ حتى تفقأ عين الدنيا وتظهر الحمرةُ فى السماء، وتلك دموعُ حمله العرش على أهل الأرض حتى يظهر فيهم عصابه لا خَلاق لهم يدّعون لولدى وهم برآء من ولدى، تلك عصابه رديئه لا خلاق لهم، على الأشرار مسلطه، وللجبابره مفتنه، وللملوك مبيره،

١- In Persia.

٢- (From Sham-Syria).

٣- Al-Abbas was the Prophet's uncle. His progeny ruled in Baghdad.

٤- Biharul Anwar, vol.٥٢ p.٢٢٥, Ithbat al-Hudat, vol.٣ p.٥٣٢, Muntakhab al-Athar p.٣٠٠. The verifier: Perhaps this is the only tradition saying that Imam al-Mahdi is like Jesus Christ (as) in his form whereas the traditions narrated by the Sunni and the Shia say (that he looks like his grandfather Muhammad (as).

تظهر فی سواد الکوفه، یقـدمهم رجـل أسود اللون والقلب، رثّ الـدین، لا خلاق له مهجن زنیم عتل، تـداولته أیـدی العواهر من الأمهات مِن شرّ نسل لا سقاها الله المطر، فی سنه إظهار غیبه المتغیّب من ولدی صاحب الرایه الحمراء والعلَم الأخضر.

(٥) The previous series of narrators narrated from al-Hussayn bin Abdurrahman from his father from his grandfather Amr bin Sa'd that Amirul Mo'mineen (as) had said:

"The Day of Resurrection will not come until the eye of the world is gouged out and redness appears in the sky, and this redness is the tears of the bearers of the Throne weeping for the people of the earth, and until a bad gang appears propagandizing for my progeny whereas in fact they are free from my progeny. It is a gang with no morals, prevailing over the evils, deceiving the tyrants and destroying the kings (rulers). It is a gang that appears in Kufa headed by a black-faced and black-hearted man, who is weak in faith, with no morals, hybrid, mean and rude. He is circulated among prostitute mothers from the worst progenies. May Allah have no a bit of mercy upon them. They will appear in the same year, in which my disappearing son with the red banner and the green flag will reappear."

أیّ یوم للمخیّبین بین الأنبـار وهیت، ذلـک یوم فیه صـیلم الأـکراد والشـراه وخراب دار الفراعنه ومسـکن الجبـابره، ومأوی الولاه الظلمه، وأم البلاد وأخت العاد، تلک وربّ علیّ، یا عمرو بن سعد، بغدادُ، ألا لعنه الله علی العصاه من

بنى أميه وبنى العباس الخونه الذين يقتلون الطيّبين من ولدى ولا يراقبون فيهم ذمتى ولا يخافون الله فيما يفعلونه بحرمتى. إن لبنى العباس يوماً كيوم الطموح ولهم فيه صرخه كصرخه الحُبلى. الويل لشيعه ولد العباس من الحرب التى سنح بين نهاوند والدينور، تلك حرب صعاليك شيعه علىّ يقدمهم رجل من همدان اسمه على اسم النبى .

What a terrible day for the deviants between Anbar and Heet(۱) it will be! A day, on which a great misfortune will occur to the Kurds and the (Kharijites), on which there will be the destruction of the house (city) of the Pharaohs (tyrants), the abode of the arrogants, the shelter of the unjust rulers, the mother of calamities and the sister of shame! O Amr bin Sa'd, by the god of Ali, it is Baghdad! May Allah damn the mutineers of the Umayyads and the Abbasids; the traitors, who will kill my virtuous descendants, who will never regard my sanctity when killing them and who will not fear Allah when doing anything to my progeny. Woe unto the followers of the Abbasids from a war that will break out between Nahawand and ad-Daynour. It will be the war of the paupers of Ali's Shia headed by a man from Hamadan,(۲) whose name will be like the (name of the Prophet (S).")(۳)

منعوت موصوف باعتدال الخلق وحسن الخلُق ونضاره اللون، له فى صوته ضجاج وفى أشفاره وطف وفى عنقه سطع، أفرق الشعر مفلّج الثنايا، على فرسه كبدر تمام إذا تجلّى عند الظلام، يسير بعصابه خير عصابه

۱- Anbar and Heet are two cities in Iraq.

۲- Nahawand, ad-Daynour and Hamadan are cities in Persia.

۳- Biharul Anwar, vol.۵۲ p.۲۲۶.

آوت وتقربت ودانت لله بدين تلك الأبطال من العرب الذين يلحقون حرب الكريهه، والدبَره يومئذ على الاعداء، إنّ للعدو يوم ذاك الصليم والاستئصال.

۶ - أخبرنا سلامه بن محمد قال: حدثنا على بن داود، قال: حدثنا أحمد بن الحسن، عن عمران بن الحجاج، عن عبد الرحمن بن أبى نجران، عن محمد بن أبى عمير، عن محمد بن إسحاق، عن أسيد بن ثعلبه، عن أم هانئ، قالت: قلت لأبى جعفر محمد بن على الباقر: ما معنى قول الله

فَلَا أُقْسِمُ بِالْخُنَّسِ

فقال:

يا أمّ هانئ، إمامٌ يخنس نفسه حتى ينقطع عن الناس علمه سنه ستين ومائتين ثم يبدو كالشهاب الواقد فى الليله الظلماء، فإنْ أدركتِ ذلك الزمان قرّت عينك.

Salama bin Muhammad narrated from Ali bin Dawood from Ahmad bin al-Hasan (۶) from Imran bin al-Hajjaj from Abdurrahman bin Abu Najran from Muhammad bin Abu Omayr from Muhammad bin Iss'haq from Ossayd bin Tha'laba that Umm Hani' had asked Abu Ja'far Muhammad bin Ali al-Baqir (as): "What is the meaning of the Qur'anic verse, "But nay! I swear by the stars that recede?"(۱) He said:

"O Umm Hani', it is an imam receding until his news will be ignored by people in the year two hundred and sixty and then immediately he will appear like a burning meteor in a dark night. If you remain alive until that time, then your eyes will be delighted!"

The same was narrated by Muhammad bin Ya'qoob from Ali bin Muhammad from Ja'far bin Muhammad from Musa bin Ja'far al-Baghdadi from Wahab bin Shathan from al-Hasan bin Abur-Rabee' al-Hamadani from Muhammad bin

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۱- Qur'an, ۸۱:۱۵.

Iss'haq from Ossayd bin Tha'laba from Umm Hani'.(١)

٧ – محمـد بن يعقوب، عن عـده من رجاله، عن سـعد بن عبـد الله، عن أحمـد بن الحسن، عن عمر بن يزيد، عن الحسن بن أبى الربيع الهمدانى، قال: حدثنا محمد ابن إسحاق، عن أسيد بن ثعلبه، عن أم هانئ قالت: لقيت أبا جعفر محمد بن على الباقر فسألته عن هذه الآيه

فَلَا أُقْسِمُ بِالْخُنَّسِ {١٥}

الْجَوَارِ الْكُنَّسِ {١٦}

فقال:

الخُنّس إمامٌ يخنس نفسه فى زمانه عند انقطاعٍ من علمه عند الناس سـنه ستين ومائتين، ثم يبدو كالشـهاب الواقد فى ظلمه الليل، فإذا أدركتِ ذلك قرّت عينُك.

Muhammad bin Ya'qoob narrated from some of his companions from Sa'd bin (٧) Abdullah from Ahmad bin al-Hasan from Umar bin Yazeed from al-Hasan bin Abur-Rabee' al-Hamadani from Muhammad bin Iss'haq from Ossayd bin Tha'laba that Umm Hani' had said: Once I met Abu Ja'far bin Muhammad al-Baqir (as) and asked him about (the meaning of) these verses, "But nay! I swear by the stars that recede, that run their course (and) hide themselves."(٢) He said:

"The stars) that recede is an imam receding until his news is ignored by people in the) year two hundred and sixty then he appears like a burning meteor in the darkness of night. If you live till that time, then your eyes will be delighted!"(٣)

٨ – محمد بن همام قال: حدثنا أحمد بن مابنداذ قال: حدثنا محمد بن مالك، قال: حدثنا محمد بن سـنان، عن الكاهلى عن أبى عبد الله أنه قال:

تواصَلوا وتبارّوا وتراحموا، فوالذى فلق الحبّه وبرأ النسَمه ليأتينّ عليكم وقتٌ لا يجد

١- Biharul Anwar, vol.٥١ p.١٣٧, Tafseer al-Burhan, vol.٤ p.٤٣٣, al-Mahajja feema nazala fil Hujjah p.٢٤٤-٢٤٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٤٨٠.

٢- Qur'an, ٨١:١٥-١٦.

٣ - Al-Kafi, vol.١ p.٣٤١, al-Hidaya al-Kubra p.٨٨, Kamal ad-Deen p.٢ p.٣٢٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٤٨٠.

أحدُكم لديناره ودرهمِه موضعاً.

فقلت: وأنى يكون ذلك؟

فقال: عند فقدِكم إمامَكم، فلا تزالون كذلك حتى يطلع عليكم كما تطلع الشمس آيسُ ما تكونون، فإيّاكم والشك والإرتياب، وانفوا عن أنفسكم الشكوكَ وقد حذرتُكم فاحذروا، أسأل الله توفيقَكم وإرشادكم.

(٨) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Muhammad bin Malik from Muhammad bin Sinan from al-Kahili that Abu Abdullah as-Sadiq (as) had said:

"O people, interconnect and be pious and kind to each other! By Him, Who has split the seed and created man, that a time will come to you that none of you will find a place for his dinar and dirham."(١)

Al-Kahili asked him: "And when will that be?"

He said: "When you miss your imam and you remain so for a time until he appears to you like the sun while you are so desperate. Beware to doubt and suspect. Drive doubts away from yourselves. I have warned you, so be careful! I pray Allah to guide you and to make you succeed."(٢)

٩ – أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهرى، عن أحمد بن على الحميرى، عن الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمى، عن محمد بن عصام، قال: حدثنى المفضل بن عمر قال:

كنت عند أبى عبد الله فى مجلسه ومعى غيرى، فقال لنا: إياكم والتنويه.

وكنت أراه يريد غيرى، فقال لى: يا أبا عبد الله، إياكم والتنويه، واللهِ ليغيبنّ سبتاً من الدهر، وليخملنّ حتى يقال: مات أو هلك؟ بأىّ واد سلك؟ ولتفيضنّ عليه أعينُ المؤمنين وليكفأن كتكفّئ السفينه فى

١- He means that no one will find a place to spend his money when al-Qa'im (as) will appear because people will not be in need of anything by the mercy of Allah and the virtue of His guardian

٢- Iqd ad-Durar p.١٧١, Ithbat al-Hudat, vol. ٣ p.٥٣٣, Biharul Anwar, vol.٥١ p.١٤٦,

.Bisharatul Islam p.۱۴۷, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۵۸

أمواج البحر حتى لا ينجو إلّا مَن أخذ الله ميثاقه وكتب الإيمان فى قلبه وأيّده بروح منه. ولترفعنّ اثنتا عشره رايه مشتبهه لا يعرف أىّ من أىّ.

قال المفضل: فبكيت، فقال لى: ما يبكيك؟

قلت: جعلت فداك، كيف لا أبكى وأنت تقول: ترفع اثنتا عشره رايه مشتبهه لا يعرف أىّ من أىّ؟

(قال) فنظرَ إلى كوّه فى البيت التى تطلع فيها الشمس فى مجلسه فقال: أهذه الشمس مضيئه؟

قلت: نعم؟

فقال: واللهِ لأمرُنا أضوء منها.

(٩) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul-Kareem bin Amr al-Khath'ami from Muhammad bin Issam that al-Mufadhdhal bin Umar had said: Once I was with Abu Abdullah as-Sadiq (as) in his meeting and there were others. He said to us:

"Beware of allusion!" He meant with the name of al-Qa'im.

I noticed that he had intended other than me. He said to me:

"O Abu Abdullah, beware of allusion! By Allah, he (al-Qa'im) will be hidden (by the will of Allah) for a period of time and he will be ignored until it will be said that he has died or perished or (it is unknown that) which valley he has followed. The believers will weep bitterly for him. There will be turning-over as a ship among the waves of the sea until no one will be saved except those, who has promised Allah sincerely, whom Allah has assisted with a mercy of Him and in whose hearts Allah has fixed faith. Twelve suspicious banners will

".be raised, none of which will be distinguished from the other

"?Al-Mufadhdhal said) I began to cry. He said to me: "What for are you crying)

I said: "May I die for you! How do I not cry whereas you say that twelve suspicious "?banners will be raised that none of them will be distinguished from the other

He looked at an aperture in the house, from which the sun shined into the place of his "?meeting, and said: "Is this the sun that is shining

".I said: "Yes, it is

(He said: "By Allah, our matter (the imamate of al-Mahdi) is brighter than the sun."(١)

١٠ – محمد بن همام قال: حدثنا جعفر بن محمد بن مالك وعبد الله بن جعفر الحميرى جميعاً قالا: حدثنا محمد بن الحسين بن أبى الخطاب ومحمد بن عيسى وعبد الله بن عامر القصبانى جميعاً، عن عبد الرحمن بن أبى نجران، عن محمد بن مساور، عن المفضل بن عمر الجعفى قال: سمعت الشيخ – يعنى أبا عبد الله – يقول:

إيّاكم والتنويه، أما والله ليغيبنّ سبتاً من دهركم، وليخملنّ حتى يقال: مات، هلك، بأىّ وادٍ سلك؟ ولتدمعنّ عليه عيون المؤمنين وليكفأن تكفّأ السفينه فى أمواج البحر فلا ينجو إلّا مَن أخذ الله ميثاقه وكتب فى قلبه الإيمان وأيّده بروح منه، ولترفعنّ اثنتا عشره رايهً مشتبهه لا يدرى أىّ من أىّ.

(قال) فبكيت ثم قلت له: كيف نصنع؟

فقال: يا أبا عبد الله، – ثم نظر إلى شمس داخله فى الصفّه – أترى هذه الشمس؟

فقلت: نعم.

فقال: لأمرُنا أبيَنُ من هذه الشمس.

(١٠) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik and Abdullah

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١ – Biharul Anwar, vol.٥١ p.١٤٧, Bisharatul Islam p.١٤٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٢٩.

bin Ja'far al-Himyari from Muhammad bin al-Husayn bin Abul-Khattab, Muhammad bin Eessa and Abdullah bin Aamir al-Qasabani from Abdurrahman bin Abu Najran from Muhammad bin Musawir that al-Mufadhdhal bin Umar al-Ju'fi had said: I heard the sheikh-he meant Abu Abdullah as-Sadiq (as)- saying:

"Beware of allusion! By Allah he (Imam al-Mahdi) will be hidden (by the will of Allah) for a period of time and he will be ignored until it will be said that he has died, perished or be lost in an unknown valley. The eyes of the believers will shed a lot of tears for him. Turning over will occur as a ship in a rough sea. No one will be saved except those, whom Allah has promised, fixed faith in their hearts and assisted with His mercy. Twelve suspicious banners will be raised, none of which will be distinguished from each other."

"I began to cry and then I asked him: "What will we do then?"

He looked at a ray of the sun shining into the shed and said to me: "O Abu Abdullah (al-Mufadhdhal), do you see this sun?"

"I said: "Yes, I do."

"He said: "By Allah, our matter is clearer than this sun."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ahmad bin Muhammad from Abdul-Kareem from Abdurrahman bin Abu Najran from Muhammad bin al-Musawir from al-Mufadhdhal bin Umar.(1)

Imam Abu Abdullah as-Sadiq (as) intended by his saying to refer to the serious troubles that the Shia would face such as the

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۱- Biharul Anwar, vol.۵۲ p.۲۸۱, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۲۹.

terrible deviating seditions, the invalid and confused doctrines, the suspicious banners pretending to have inherited the imamate from the progeny of Ali bin Abu Talib (as) and the many mutinous people, who looked forward to the rule and leadership in every age.

Whoever tries to deprive Ahlul Bayt of their rights-and how many they are-will perish no doubt and just a few, who have believed in the infallible imams and whom Allah has fixed faith in their hearts and assisted with His mercy, will be saved from that rough sea of seditions.

Definitely Allah will fix the true believers on the straight path of His guardians in spite of the seditions, the different doctrines, the contradicted opinions and the betraying of the apostates, who have deviated from the right path of the divine imamate and will reward them with the best of His favors by joining them to His honored guardians.

١١ – حدثنا محمد بن يعقوب الكلينى – رحمه الله – عن على بن محمد، عن الحسن بن عيسى بن محمد بن على بن جعفر، عن أبيه، عن جده، عن على بن جعفر، عن أخيه موسى بن جعفر أنه قال:

إذا فُقد الخامسُ من ولد السابع فاللَه اللَه فى أديانكم؛ لا يُزيلنّكم عنها، فإنه لا بُدّ لصاحب هذا الأمر من غيبةٍ حتى يرجع عن هذا الأمر مَن كان يقول به، إنما هى محنه من الله يمتحن الله بها خلقَه، ولو علم آباؤكم وأجدادكم ديناً أصحّ من هذا الدين لأتّبعوه.

(قال) قلت: يا سيدى، مَن الخامس من ولد السابع؟

فقال: يا بنىّ، عقولُكم تصغر عن

هذا وأحلامُكم تضيق عن حمله، ولكن إنْ تعيشوا فسوف تدرِكونه.

(١١) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Muhammad from al-Hasan bin Eessa bin Muhammad bin Ali bin Ja'far from his father from his grandfather from Ali bin Ja'far that his brother Imam Musa bin Ja'far (al-Kadhim) (as) had said:

"If the fifth one of the descendants of the seventh(١) one is missed then you are to keep fast to your religion and let nothing turn you aside from it because the executor (al-Qa'im) of this task (reviving the religion) must disappear until many of those, who have believed in him, will apostate. It will be a test, by which Allah will try His people. If your fathers and grandfathers had found a religion better than this, they would have followed it."

I said: "O my master, who is the fifth of the seventh's descendants?"

He said: "O my son, your minds are smaller than to perceive this matter and your patience is weaker than to bear it. If you live until then, you will know who he is."(٢)

١٢ – أخبرنا أبو سليمان أحمد بن هوذه الباهلى قال: حدثنا إبراهيم بن إسحاق النهاوندى سنه ثلاث وسبعين ومائتين قال: حدثنا عبد الله بن حماد الأنصارى سنه تسع وعشرين ومائتين، عن أبى الجارود، عن أبى جعفر قال: قال لى:

يا أبا الجارود، إذا دار الفلك وقالوا: مات أو هلك، وبأىّ واد سلك، وقال الطالب له: إنّى يكون ذلك وقد بُليت عظامه فعند ذلك فارتَجوه، وإذا سمِعتم به فأتوه ولو حَبواً على الثلج.

(١٢) Abu Sulayman Ahmad

١- (He means the twelfth imam (al-Mahdi).

٢- Al-Kafi, vol.١ p.٣٣٦, al-Hidaya la-Kubra p.٣٦١, Ithbat al-Wassiyya p.٢٢٤, ٢٢٩, Kamal ad-Deen p.٣٥٩, Ilal ash-Sharayi' p.٢٤٤, Kifayatul Athar p.٢٦٤, Dala'il al-Imama p.٢٩٢, I'lam al-Wara p.٤٠٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٣٨.

bin Hawtha al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abul-Jarood that Abu Ja'far al-Baqir (as) had said to him:

"O Abul-Jarood, if the orbit turns and people say that he (al-Mahdi) has died, perished or followed an unknown valley and the opponents say that how he will be back whereas his bones have been perished, then you are to expect him and if you hear of his appearance, you are to join him even if crawling on the ice."(١)

١٣ – أخبرنا محمد بن همام – رحمه الله – قال: حدثنا حميد بن زياد، عن الحسن بن محمد بن سماعه، عن أحمد بن الحسن الميثمى، عن زائده بن قدامه، عن بعض رجاله عن أبى عبد الله قال:

إنّ القائم إذا قام يقول الناس: أنّى ذلك وقد بُليت عظامه؟

(١٣) Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Za'ida bin Qudama from some of his companions that Abu Abdullah as-Sadiq (as) had said:

"When al-Qa'im reappears, people will say: How can that be whereas his bones have been perished?"(٢)

١٤ – حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهرى، عن أحمد بن على الحميرى، عن الحسن بن أيوب، عن عبد الكريم بن عمرو، عن محمد بن الفضيل عن حماد بن عبد الكريم الجلاب قال: ذكر القائم عند أبى عبد الله فقال:

أما إنّه لو قد قام لقالَ الناس: أنىّ يكون هذا وقد بُليت عظامه مُذ كذا وكذا؟

(١٤) Abdul Wahid bin

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١ - Kamal ad-Deen p.٣٢۶, I'lam al-Wara p.۴٠٢, Ithbat al-Hudat, vol.٣ p.۴۶٨, Biharul Anwar, vol.٥١ p.١٣۶, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٢.

٢ - Al-Ghayba by at-Toossi p.٥٩, ۴٢٣, Ithbat al-Hudat, vol.٣ p.۴٩٩, ٥١٣, Biharul Anwar, vol.٥١ p.١۴٨, ٢٢٥, vol.٥٢ p.٢٩١, Muntakhab al-Athar p.٢٧۶, Mo'jam Ahadeeth al-Imam al-

.Mahdi, vol.۳ p.۳۶۹

Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Muhammad bin al-Fudhayl that Hammad bin Abdul Kareem al-Jallab had said: Once al-Qa'im (as) was mentioned before Abu Abdullah as-Sadiq (as). He said:

"If he appears people will say: How can that be whereas his bones have been perished since so and so?"(١)

١٥ – حدثنا على بن أحمد البندنيجى قال: حدثنا عبيد الله بن موسى العلوى العباسى، عن موسى بن سلام، عن أحمد بن محمد بن أبى نصر، عن عبد الرحمن، عن الخشاب، عن أبى عبد الله عن آبائه قال: قال رسول الله:

مَثَلُ أهل بيتى مثل نجوم السماء؛ كلما غاب نجمٌ طلع نجم حتى إذا نجم منها طلع فرمقتُموه بالأعين وأشرتُم إليه بالأصابع أتاه ملَكُ الموت فذهب به، ثم لبثتم فى ذلك سبتاً من دهركم واستوت بنو عبد المطلب ولم يُدرَ أىّ من أىّ، فعند ذلك يبدو نجمُكم فاحمدوا الله واقبلوه.

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi al-Abbasi (١٥) from Musa bin Sallam from Ahmad bin Muhammad bin Abu Nasr from Abdurrahman from al-Khashshab from Abu Abdullah as-Sadiq (as) from his fathers (as) that the Prophet (S) had said:

"The example of my family is like the stars of the sky. Whenever a star sets another shines until a certain star shines and you glance at it and point at it with your fingers then the Angel of Death comes to take it (him) with him. After that you remain a

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١- Al-Ghayba by at-Toossi p.٥٩, ٤٢٣, Ithbat al-Hudat, vol.٣ p.٤٩٩, ٥١٣, Biharul Anwar, vol.٥١ p.١٤٨, ٢٢٥, vol.٥٢ p.٢٩١, Muntakhab al-Athar p.٢٧٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٦٩.

period of time. The progeny of Abdul Muttalib(١) become the same in this regard(٢) and none will be distinguished from the other then your star will reappear. Praise Allah (and accept it!"(٣)

١٦ – وأخبرنا محمد بن همام قال: حدثنى جعفر بن محمد بن مالك وعبد الله بن جعفر الحميرى قالا: حدثنا محمد بن الحسين بن أبى الخطاب ومحمد بن عيسى وعبد الله بن عامر القصبانى جميعاً، عن عبد الرحمن بن أبى نجران، عن الخشاب عن معروف بن خربوذ، عن أبى جعفر قال: سمعته يقول: قال رسول الله:

إنّما مثلُ أهل بيتى فى هذه الأمه كمثل نجوم السماء كلّما غاب نجمٌ طلع نجم حتى إذا مدَدتم إليه حواجبَكم وأشرتُم إليه بالأصابع أتاه ملَك الموت فذهب به، ثم بقيتم سبتاً من دهركم لا تدرون أيّاً من أىٍّ، فاستوى فى ذلك بنو عبد المطلب، فبينما أنتم كذلك إذ أطلع الله عليكم نجمَكم فاحمِدوه واقبلوه.

(١٦) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik and Abdullah bin Ja'far al-Himyari from Muhammad bin al-Husayn bin Abul-Khattab, Muhammad bin Eessa and Abdullah bin Aamir al-Qasabani from Abdurrahman bin Abu Najran from al-Khashshab from Ma'roof bin Kharrabooth from Abu Ja'far al-Baqir (as) that the Prophet (S) had said:

"The example of my family among this umma is like the stars of the sky. Whenever a star sets another shines until when you stretch your eyebrows towards (a shining star) and point with your fingers at it, the Angel of Death comes to take it with him. Then you remain a period of time unknowing which one it

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١- The prophet's grandfather.

٢- That no one knows who the imam is from among the progeny of Abdul Muttalib.

٣- Ithbat al-Hudat, vol.٣ p.٥٤٧, Biharul Anwar, vol. ٥١ p.٢٢, ٧٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.١ p.٢٦٧.

is and so the progeny of Abdul Muttalib become the same in this regard. While you are so, Allah will make your star shine again. Then you are to praise Allah and to accept your star."(۱)

۱۷ – حدثنا محمد بن يعقوب الكلينى قال: حدثنا على بن إبراهيم بن هاشم، عن أبيه، عن حنان بن سدير، عن معروف بن خربوذ، عن أبى جعفر أنه قال:

إنما نحن كنجوم السماء؛ كلّما غاب نجمٌ طلع نجم حتى إذا أشرتم بأصابعكم وملتُم بحواجبكم غيّب الله عنكم نجمَكم، فاستوت بنو عبد المطلب فلم يُعرف أىّ من أىّ، فإذا طلع نجمكم فاحمدوا ربكم.

(۱۷) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim from his father from Hannan bin Sadeer from Ma'roof bin Kharrabooth that Abu Ja'far al-Baqir had said:

"We are like the stars of the sky. Whenever a star sets another shines until when you point with your fingers at a shining star and turn your eyebrows towards it, Allah takes your star away from you. Then the progeny of Abdul Muttalib become the same that no one is distinguished from the other. If your star reappears, then praise your God!"(۲)

۱۸ – حدثنا على بن الحسين قال: حدثنا محمد بن يحيى، قال: حدثنا محمد بن حسان الرازى، عن محمد بن على الكوفى قال: حدثنا عيسى بن عبد الله بن محمد بن عمر بن على بن أبى طالب، عن أبيه، عن جده، عن أبيه أمير المؤمنين أنه قال:

صاحبُ هذا الأمر من ولدى هو الذى يقال: مات أو هلك، لا بل فى أىّ وادٍ سلك.

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۱ – Ithbat al-Hudat, vol.۳ p.۵۴۷, Biharul Anwar, vol. ۵۱ p.۲۲, ۷۶, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۱ p.۲۶۷.

۲- Al-Kafi, vol.۱ p.۳۳۸, Biharul Anwar, vol.۵۱ p.۱۳۸.

Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Eessa bin Abdullah bin Muhammad bin Umar bin Ali bin Abu Talib from his father from his grandfather that his father Amirul Mo'mineen Ali bin Abu Talib (as) had said:

"The master of this matter (deliverance) will be from my progeny. It is he, about whom it will be said: Has he died or perished? Or which valley has he followed?" (١)

١٩ – وبه عن محمد بن على الكوفى قال: حدثنا يونس بن يعقوب، عن المفضل بن عمر قال: قلت لأبى عبد الله: ما علامه القائم؟ قال:

إذا استدار الفلكُ فقيل: مات أو هلك، فى أىّ واد سلك؟

قلت: جعلت فداك ثم يكون ماذا؟

قال: لا يظهر إلّا بالسيف.

(١٩) Muhammad bin Ali al-Kufi narrated from Younus bin Ya'qoob that al-Mufadhdhal bin Umar had said: "I asked Abu Abdullah as-Sadiq (as): "What will the sign of al-Qa'im be?" He said:

"When the orbit will turn and it will be said: Has he died, perished or which valley has he followed?"

"I said: "May I die for you! Then what will happen?"

He said: "He will appear with the sword." (٢)

٢٠ – حدثنا محمد بن همام قال: حدثنا حميد بن زياد الكوفى، قال: حدثنا الحسن بن محمد بن سماعه، عن أحمد بن الحسن الميثمى، عن زائده بن قدامه، عن عبد الكريم قال: ذُكر عند أبى عبد الله القائم، فقال:

أنّى يكون ذلك ولَم يستدِر الفلكُ حتى يقال: ماتَ أو هلك، فى أىّ وادٍ سلك؟

فقلت: وما استداره الفلك؟

فقال: اختلافُ الشيعه بينهم.

١- Al-Ghayba by at-Toossi p.٤٢٥, Ithbat al-Hudat, vol.٣ p.٥١٤, ٥٣٣, Biharul Anwar, vol.٥١ p.١١٤, Muntakhab al-Athar p.٢٦٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٦٦.

٢- Biharul Anwar, vol.٥١ p.١٤٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.٤٥.

Hammam narrated from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Za'ida bin Qudama that Abdul Kareem had said: Once al-Qa'im was mentioned before Abu Abdullah as-Sadiq (as). He said:

"How will that be and yet the orbit has not turned nor has it been said: Has he died, perished or which valley has he followed?"

I (Abdul Kareem) asked him: "What is the turning of the orbit?"

He said: "It is the disagreement of the Shia among themselves."(١)

These traditions refer to the conditions of the different groups that are ascribed to Shiism. They have deviated from the real Shia, who believe in the imamate of the twelfth imam Muhammad bin al-Hasan bin Ali al-Mahdi (aj).

The Sunni say when talking about the expected imam: Where is he? How can his disappearance and reappearance be? Until when will he disappear? How long will he live and eighty(٢) years have passed since he has disappeared till now? Some of them say that he is dead. Others deny his being born and deny his existence at all. They scorn those, who believe in him. Some think that the period is too long and that Allah is unable to make His guardian live so long in concealment and then reappear again!

We have seen many people of our time outliving for more than a hundred years. They have been sane and healthy until the last moment of their lives. Then how do thy deny the ability of Allah to make

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١- Biharul Anwar, vol.٥٢ p.٢٢٧, Ilzam an-Nassib, vol.٢ p.١٦١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٢١.

٢- It was mentioned so when the author had composed his book.

His authority outlive for more than that and to make that as one of His great signs among His people? Have they not read the story of Moses (as) mentioned in the Qur'an?

When Moses (as) was born, a great number of women and children were killed in order to prevent the will of Allah from being realized but in spite of all what the Pharaoh had done; Allah had carried out His will. The great sign of Allah was that the Pharaoh, who had killed the great number of women and children in order to perish the chance of bringing life to the expected prophet, himself had brought Moses up and in his own palace since being a baby until becoming a young man. "Such has been the course of Allah that has indeed run before, and you shall not find a change in Allah's course."(١)

O people of understanding, learn a lesson and you, the Shia, keep to what Allah has guided you to and praise Him for the great favor He has distinguished you with.

Other Traditions

١ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام الناشرى، عن عبد الله بن جبله، عن فضيل الصائغ، عن محمد بن مسلم الثقفى، عن أبى عبد الله أنه قال:

إذا فقد الناس الإمامَ مكثوا سنينَ لا يدرون أيّا من أىّ، ثم يُظهر الله لهم صاحبهم.

(١) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss

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١- Qur'an, ٤٨:٢٣.

bin Hisham an-Nashiri from Abdullah bin Jibilla from Fudhayl as-Sa'igh from Muhammad bin Muslim ath-Thaqafi that Abu Abdullah as-Sadiq (as) had said:

"If people miss the imam, they will stay many years unknowing which one he is and then Allah will make him appear to them."(١)

٢ – وبه، عن عبد الله بن جبله، عن على بن الحارث بن المغيره، عن أبيه قال: قلت لأبى عبد الله: يكون فترةٌ لا يعرف المسلمون فيها إمامَهم؟

فقال: يقال ذلك.

قلت: فكيف نصنع؟

قال: إذا كان ذلك فتمسكوا بالأمر الأول حتى يبين لكم الآخر.

(٢) Abdullah bin Jibilla narrated from Ali bin al-Harith bin al-Mugheera that his father had said: I asked Abu Abdullah as-Sadiq (as): "Will there be a time, in which the Muslims will not know who their imam is?"

He said: "It is said so."

I said: "what will we do then?"

He said: "If that occurs, then keep to the previous one until the next one becomes clear to you."(٢)

٣ – وبه، عن عبد الله بن جبله، عن محمد بن منصور الصيقل، عن أبيه منصور قال: قال أبو عبد الله:

إذا أصبحتَ وأمسيت يوماً لا ترى فيه إماماً من آل محمد فأحْبِب مَن كنت تحب وأبغض من كنت تبغض ووالِ من كنتَ توالى وانتظر الفرجَ صباحاً ومساء.

(٣) Abdullah bin Jibilla narrated from Muhammad bin Mansoor as-Sayqal from his father that Abu Abdullah as-Sadiq (as) had said:

"If you spend a day and a night without finding an imam of Muhammad's progeny, then still love whom you have loved before, hate whom you have hated before, follow whom you have followed

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۱- Ithbat al-Hudat, vol. ۳ p.۵۳۳, Biharul Anwar, vol.۵۱ p.۱۴۸, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۶۹.

۲- Biharul Anwar, vol.۵۲ p.۱۳۲.

".and wait for the deliverance day and night

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ahmad bin Muhammad from ibn Fadhdhal from al-Hasan bin Ali al-Attar from Ja'far bin Muhammad from Mansoor from someone from Abu Abdullah as-Sadiq (as).(١)

٤ – حدثنا محمد بن همام قال: حدثنا عبد الله بن جعفر الحميرى، عن محمد بن عيسى والحسن بن ظريف جميعاً، عن حماد بن عيسى، عن عبد الله بن سنان قال: دخلت أنا وأبى على أبى عبد الله فقال:

كيف أنتم إذا صِرتم فى حال لا ترَون فيها إمامَ هدى ولا علماً يُرى؟ فلا ينجو من تلك الحَيره إلّا مَن دعا بدعاء الغريق.

فقال أبى: هذا واللهِ البلاءُ، فكيف نصنع، جُعلتُ فداك، حينئذ؟

قال: إذا كان ذلك – ولن تدركَه – فتمسّكوا بما فى أيديكم حتى يتضحَ لكم الأمر.

(٤) Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from bin Eessa and al-Husayn bin Dhareef from Hammad bin Eessa that Abdullah bin Sinan had said: My father and I went to Abu Abdullah as-Sadiq (as). He said:

"What will you do if you become in a time that you do not find an imam of guidance nor any banner and then no one will be saved from that confusion except one, who will pray Allah with the prayer of drowner?"

My father said: "By Allah, this is a great calamity. May I die for you! What will we do then?"

He said: "If that occurs–and you will not attain it–then keep to that you have had until the matter becomes clear."(٢)

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١- Biharul Anwar, vol.٥٢ p.١٣٢.

٢ - Kamal ad-Deen p.٣٤٨, Ithbat al-Hudat, vol.٣ p.٥٣٣, Biharul Anwar, vol.٥٢ p.١٣٣,

.Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٩٩

- وبه، عن محمد بن عيسى والحسن بن ظريف، عن الحارث بن المغيره النصرى، عن أبى عبد الله قال: قلت له: إنا نروى بأنّ صاحب هذا الأمر يُفقد زماناً، فكيف نصنع عند ذلك؟

قال: تمسكوا بالأمرِ الأول الذى أنتم عليه حتى يبين لكم.

(٥) Muhammad bin Eessa and al-Hasan bin Ddhareef narrated that al-Harith bin al-Mugheera an-Nasri had said: I said to Abu Abdullah as-Sadiq (as): "We have tradition saying that the imam will be missed in some period of time. What will we do then?"

He said: "Keep to the previous one that you have kept to until the matter becomes clear."(١)

٦ - محمد بن همام بإسناده يرفعه إلى أبان بن تغلب، عن أبى عبد الله أنه قال:

يأتى على الناس زمانٌ يصيبهم فيها سبطه يأرز العلم فيها كما تأرز الحيّه فى جحرها، فبينما هم كذلك إذ طلع عليهم نجم.

قلت: فما السبطه؟

قال: الفتره.

قلت: فكيف نصنع فيما بين ذلك؟

فقال: كونوا على ما أنتم عليه حتىّ يطلع الله لكم نجمَكم.

(٦) Muhammad bin Hammam narrated from some narrators that Abban bin Taghlub had said: Abu Abdullah as-Sadiq (as) said:

"A time will come to people, in which knowledge will be bound as a snake bound in its hole. While they are in such a condition, a star will shine to them."

I said: "What do we do during that time?"

He said: "Keep to what you have kept to until Allah makes your star shine to you."(٢)

٧ - وبه، عن أبان بن تغلب، عن أبى عبد الله أنه قال:

كيف أنتم إذا وقعت السّبطه بين المسجدَين فيأرز

۱- Biharul Anwar, vol.۵۲ p.۱۳۳.

۲- Kamal ad-Deen p.۳۴۹, Ithbat al-Hudat, vol.۳ p.۵۳۴, Biharul Anwar, vol.۵۲ p.۱۳۴, Bisharatul Islam p.۱۴۹, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۹۸.

العلم فيها كما تأرز الحيةُ فی جحرها واختلفت الشيعةُ بينهم وسمّی بعضُهم بعضاً كذّابين، ويتفل بعضُهم فی وجوه بعض.

فقلت: ما عند ذلك مِن خير؟

قال: الخير كلّه عند ذلك - يقوله ثلاثا - يريد قرب الفرج.

(٧) Abban bin Taghlub narrated that Abu Abdullah as-Sadiq (as) had said:

"What will you do if a time comes to you between the two mosques,(١) at which knowledge will be bound as a snake bound in its hole and the Shia will disagree among themselves, will call each other as liars and will spit at the face of each other?"

Abban said: "What goodness will be in that?"

He said: "All the goodness will be in that." He said it three times and he meant that deliverance would be near."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from some of his companions from Ahmad bin Muhammad from al-Hasan bin Ali al-Washsha' from Ali bin al-Husayn from Abban bin Taghlub from Abu Abdullah as-Sadiq (as).(٢)

٨ - حدثنا أحمد بن هوذه الباهلی أبو سليمان، قال: حدثنا إبراهيم بن إسحاق النهاوندی، قال: حدثنا عبد الله بن حماد الأنصاری، عن أبان بن تغلب، عن أبی عبد الله أنه قال:

يا أبان، يصيب العلم سبطةٌ، يأرز العلم بين المسجدين كما تأرز الحيه فی جحرها.

قلت: فما السبطه؟

قال: دون الفتره، فبينَما هم كذلك إذ طلع لهم نجمُهم.

فقلت: جُعلت فداك، فكيف نصنع وكيف يكون ما بين ذلك؟

فقال لی: ما أنتم عليه حتی يأتيكم الله بصاحبها.

(٨) Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abban bin Taghlub that

١- (S) He might mean the Kaaba and the mosque of the Prophet.

٢- Kamal ad-Deen p.١ p.٣٤٠, Biharul Anwar, vol.٥٢ p.١٣٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٤٤.

:Abu Abdullah as-Sadiq (as) had said

O Abban, a period of time will come to people, at which knowledge will be bound" between the two mosques as a snake bound in its hole. As they are in such a ".condition, their star will shine to them

"?Abban said: "May I die for you! What will we do and what will happen then

He said: "Keep to what you have kept to until Allah brings the master (of the (matter)."[١]

These traditions confirm the truth of the disappearance (of Imam al-Mahdi) and of the limitation of knowledge, which refers to the authority. Throughout these traditions, the infallible imams have ordered the Shia to keep on what they have believed in and to wait for that they have been promised of. They are excused when .not seeing their authority and imam during the period of the disappearance

The ignorant, who are not aware of what the infallible imams have said through their traditions about the disappearance of al-Qa'im (as), ask to be led to the person and the place of al-Qa'im (as). They ask to see him with their eyes and they deny his disappearance because they are far away from knowledge and jurisprudence. They deny the sayings of the infallible imams whereas they have been ordered to obey Allah, His messenger and His guardians and have been warned of disobeying them. :Allah has said

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ

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١ - Kamal ad-Deen p.٣٤٩, Ithbat al-Hudat, vol.٣ p.٥٣٤, Biharul Anwar, vol.٥٢ p.١٣٤, .Bisharatul Islam p.١٤٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٩٨

تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

Therefore let those beware who go against his order lest a trial afflict them or...“ (there befall them a painful chastisement.”(۱)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! obey Allah and obey the Messenger and those in authority from“ (among you.”(۲)

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ

And obey Allah and obey the messenger and be cautious; but if you turn back, then“ know that only a clear deliverance of the message is (incumbent) on Our (messenger.”(۳)

In the fourth tradition it was said “...that you do not find an imam of guidance nor any banner”. This referred to what had really happened and confirmed the matter of the deputies, who had been between the imam and his Shia but their job stopped after some time. The deputy between the imam, during his disappearance, and the Shia was like the banner. When people were afflicted with the ordeal, the banners disappeared and would not reappear until the expected imam would reappear. Also the confusion that the infallible imams had told of occurred. The second .disappearance of al-Qa’im (as) also took place. It will be discussed in a next chapter

Other Traditions

۱ – أخبرنا محمد بن همام، عن بعض رجاله، عن أحمد بن محمد بن خالد، عن أبيه عن رجل، عن المفضل بن عمر، عن أبی عبد

.Qur'an, ۲۴:۶۳ –۱

.Qur'an, ۴:۵۹ –۲

٣- Qur'an, ٥:٩٢.

الله أنه قال:

أقرب ما يكون هـذه العصابةُ من الله وأرضـى ما يكون عنهم إذا افتَقدوا حجّة الله، فحُجب عنهم ولم يظهر لهم ولم يعلَموا بمكانه وهم فى ذلك يعلمون ويوقنون أنه لم تبطل حجه الله ولا ميثاقه، فعنـدها توقّعوا الفرج صـباحاً ومساءً فإنّ أشد ما يكون غضبُ الله على أعـدائه إذا افتقـدوا حجتَه فلم يظهر لهم. وقـد علم الله أنّ أوليـاءه لا يرتابون، ولو علم أنهم يرتابون ما غيّب حجته طرفه عين عنهم، ولا يكون ذلك إلّا على رأس شرار الناس.

Muhammad bin Hammam narrated from some of his companions from Ahmad bin (١) Muhammad bin Khalid from his father from someone from al-Mufadhdhal bin Umar :that Abu Abdullah as-Sadiq (as) had said

This group (the Shia) will be closer to Allah and Allah will be more pleasant with them" when they miss the authority of Allah by being hidden from them whereas they are certain that the authority of Allah and His promise will not be annulled. Then you are to wait for the deliverance day and night. The bitterest wrath of Allah upon His enemies will be when they miss the authority of Allah forever. Allah knows that the true believers will not doubt; otherwise He will never hide His authority for a while. (That will not be except with the evil people."(١

٢ – حـدثنا محمـد بن يعقـوب الكلينى، قـال: حـدثنا على بن إبراهيم بن هـاشم، عن أبيه عن محمـد بن خالـد، عمن حـدثه، عن المفضل بن عمر. قال الكلينى: وحدثنا محمد بن يحيى، عن عبد الله بن

١- Al-Kafi, vol.p.١ p.٣٣٣, Kamal ad-Deen p.٣٣٧, ٣٣٩, Taqreeb al-Ma'arif p.١٨٨, al-Ghayba .by at-Toossi p.۴۵٧, I'ilam al-Wara p.۴٠۴, Biharul Anwar, vol.۵٢ p.٩۴

محمد بن عيسى، عن أبيه، عن بعض رجاله، عن المفضل بن عمر، عن أبى عبد الله أنه قال:

أقربُ ما يكون العباد من الله وأرضى ما يكون عنهم إذا افتقدوا حجه الله ولم يظهر لهم، ولم يعلموا بمكانه، وهم فى ذلك يعلمون أنه لم تبطلْ حجه الله جلّ ذِكره ولا ميثاقه، فعندها فتوقّعوا الفرج صباحاً ومساء، فإنّ أشدّ ما يكون غضبُ الله على أعدائه إذا افتقدوا حجةَ الله فلم يظهر لهم، وقد علم الله أنّ أولياءه لا يرتابون ولو عِلِم أنهم يرتابون ما غيّب حجته عنهم طرفه عين، ولا يكون ذلك إلاّ على رأس شرارِ الناس.

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim (٢) from his father from Muhammad bin Khalid from someone from al-Mufadhdhal bin Umar, also narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Abdullah bin Muhammad bin Eessa from his father from some of his companions from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had said:

"People will be closer to Allah and He will be more pleasant with them when they miss His authority and he (the authority) does not appear to them nor they know his place although they know that the authority of Allah will never be annulled. Then you wait for the deliverance day and night because the bitterest wrath of Allah will be upon His enemies when they miss His authority forever. Allah has known that His true believers will never doubt; otherwise He will never hide His authority from them for a

while. That will not be except with the evilest people.”(۱)

Imam Abu Abdullah as-Sadiq (as) has praised his followers by saying that Allah will be more pleasant with them when they will miss the authority by being hidden from them and in spite of that they know well that the authority of Allah will never be annulled. He has described his followers by saying that they will never doubt because if Allah knows that they will doubt, He will never hide His authority from them for a while.

Praise be to Allah, Who has made us from among those, who do not doubt, suspect or deviate from the straight way into the way leading to blindness and perishment!

٣ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل وسعدان بن إسحاق بن سعيد وأحمد بن الحسين ومحمد بن أحمد بن الحسن القطوانى جميعاً، عن الحسن بن محبوب، عن هشام بن سالم الجواليقى، عن يزيد الكناسى قال: سمعت أبا جعفر الباقر يقول:

إنّ صاحب هذا الأمر فيه شبهٌ من يوسف، ابن أمَه سوداء، يصلح الله له أمره فى ليله.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal, (٣) Sa’dan bin Iss’haq bin Sa'eed, Ahmad bin al-Husayn and Muhammad bin Ahmad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob from Hisham bin Salim al-Jawaleeqi that Yazeed al-Kinasi had heard Abu Ja'far al-Baqir (as) saying:

“The master of this matter (al-Qa’im) has a likeness to Prophet Joseph and his mother is a black bondmaid.(۲) Allah will make him succeed within a night.”(۳)

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۱- Al-Kafi, vol.p.۱ p.۳۳۳, Kamal ad-Deen p.۳۳۷, ۳۳۹, Taqreeb al-Ma’arif p.۱۸۸, al-Ghayba by at-Toossi p.۴۵۷, I’ilam al-Wara p.۴۰۴, Biharul Anwar, vol.۵۲ p.۹۴.

۲- The traditions have agreed upon that the mother of Imam al-Mahdi (aj) is either a Roman or from Morocco and not a black woman.

۳- Biharul Anwar, vol.۵۱ p.۴۱, Muntakhab al-Athar p.۳۰۰, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۹.

حدثنا على بن أحمد قال: حدثنا عبيد الله بن موسى العلوى، عن أحمد بن الحسين، عن أحمد بن هلال، عن عبد الرحمن بن أبى نجران، عن فضاله بن أيوب، عن سدير الصيرفى قال: سمعت أبا عبد الله الصادق يقول:

إنّ فى صاحب هذا الأمر لشبهاً من يوسف.

فقلت: فكأنك تخبّرنا بغيبه أو حَيره.

فقال: ما ينكر هذا الخلق الملعون أشباه الخنازير من ذلك؟ إنّ إخوه يوسف كانوا عقلاء ألبّاء أسباطاً أولاد انبياء، دخلوا عليه فكلّموه وخاطبوه وتاجروه وراودوه وكانوا إخوتَه وهو أخوهم لم يعرفوه حتىّ عرّفهم نفسه وقال لهم: أنا يوسف، فعرفوه حينئذ.

(٤) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ahmad bin al-Husayn from Ahmad bin Hilal from Abdurrahman bin Abu Najran from Fudhala bin Ayyoob that Sadeer as-Sayrafi had said: I heard Abu Abdullah as-Sadiq (as) saying:

"The master of this matter has a likeness to Prophet Joseph (as)."

I said: "As if you want to tell us about a disappearance or confusion!"

He said: "Why do this damned people, who are like the pigs, deny this matter (the disappearance of imam al-Mahdi)? The brothers of Prophet Joseph (as) were skilled, intelligent and sons of prophets. When they came to him, they talked and dealt with him and although they were his brothers they could not know him until he himself told them that he was their brother Joseph.

فما تُنكر هذه الأمّه المتحيره أن يكون الله يريد فى وقت من الأوقات أن يستر حجته عنهم؟ لقد كان يوسف إليه مُلك مصر، وكان بينه وبين أبيه مسيره ثمانيه عشر يوماً، فلو

أراد أن يعلمه بمكانه لقـدر على ذلك، واللهِ لقـد سار يعقوب وولـده عند البشاره تسـعه أيام من بَدوهم إلى مصـر. فما تنكر هذه الأمه أن يكون الله يفعل بحجّته ما فعل بيوسف؟

Then why do this umma deny that Allah may want to hide His authority from people for a certain time? Prophet Joseph (as) was the king of Egypt and there was between him and his father a distance of eighteen days-travel. If he wanted to inform his father of his place, he could do that. By Allah, Jacob (as) and his sons, after having heard the news of Joseph, traveled from their village to Egypt within nine days. So why do this umma deny that Allah may do for his authority (al-Mahdi) as He has done for Prophet Joseph (as)?

وأن يكون صـاحبُكم المظلوم المجحود حقّه صـاحب هـذا الأمر يتردّد بينهم ويمشـى فى أسواقهم ويطأ فرشَـهم ولا يعرفونه حتى يأذن الله له أن يعرّفهم نفسه كما أذِن ليوسف حين قال له إخوته

قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ ۖ قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي ۖ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۖ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Perhaps the master of this matter (al-Qa'im), who has been wronged and whose right has been denied, goes and comes among people frequently, walks in their markets and sits on their mats but they do not know him until the will of Allah permits him to introduce himself to them as Allah has permitted Prophet Joseph (as) to introduce himself to his brothers by

saying: (They said: Are you indeed Yousuf? He said: I am Yousuf).(١)

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Ibraheem bin Hashim from Muhammad bin al-Husayn from ibn Abu Najran from Fudhala bin Ayyoob from Sadeer as-Sayrafi from Abu Abdullah as-Sadiq (as).(٢)

٥ – وحدثنا على بن أحمد، عن عبيد الله بن موسى، عن عبد الله بن جبله، عن الحسن بن على بن أبى حمزه، عن أبى بصير قال: سمعت أبا جعفر الباقر يقول:

فى صاحب هذا الأمر سنّنٌ من أربعه أنبياء؛ سنّهٌ من موسى وسنهٌ من عيسى وسنهٌ من يوسف وسنه من محمدٍ صلوات الله عليهم أجمعين.

فقلت: ما سنه موسى؟

قال: خائف يترقب.

قلت: وما سنه عيسى؟

فقال: يقال فيه ما قيل فى عيسى.

قلت: فما سنه يوسف؟

قال: السجن والغيبه.

قلت: وما سنّه محمد ؟

قال: إذا قام سار بسيره رسول الله إلّا أنه يبين آثار محمّد ويضع السيفَ على عاتقه ثمانيه أشهر هرجاً هرجاً حتى يرضى الله.

قلت: فكيف يعلم رضا الله؟

قال: يُلقى الله فى قلبه الرحمةَ.

(٥) Ali bin Ahmad narrated from Obaydillah bin Musa from Abdullah bin Jibilla from al-Hasan bin Abu Hamza that Abu Baseer had said: I heard Abu Ja'far al-Baqir (as) saying:

The master of this matter has aspects like those that four of the prophets have had;" an aspect of Moses, one of Jesus Christ, one of Joseph and one of Muhammad (peace

”.(be upon them

”?(I said: “Which aspect of Moses (as

”.He said: “Afraid and lying in wait

”?(I said: “Which one of Jesus Christ (as

He said: “It will be said about him (Imam al-Mahdi) as that has

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.Qur’an, ۱۲:۹۰ -۱

Al-Kafi, vol.۱ p.۳۳۶, Kamal ad-Deen p.۱۴۴, Ilal ash-Sharayi’ p.۲۴۴, Dala’il al-Imama - ۲ p.۲۹۰, Taqreeb al-Ma’arif p.۱۸۹, I’lam al-Wara p.۴۰۵, al-Khara’ij wel Jara’ih, vol.۱ p.۹۳۴, .Ithbat al-Hudat, vol.۳ p.۴۴۲

”.(been said about Jesus Christ (as

”?I said: “Which of Joseph

”.He said: “Prison and disappearance

”?(I said: “Which of Muhammad (as

He said: “If he (Imam al-Mahdi) appears, he will imitate his grandfather Muhammad (as) but he will unsheathe his sword for eight months, during which there will be ”.commotion, until Allah becomes pleased

”?I said: “How will it be known that Allah becomes pleased

(He said: “Allah will put mercy into his (the imam’s) heart.”(١

Look, O you people of understanding, attentively at these sayings of Imam al-Baqir (as) and Imam as-Sadiq (as) concerning the disappearance of Imam al-Mahdi and the aspects of the prophets he has and that Allah will make him succeed and prevail within a night. Definitely he will remove all the heresies created by the heretics, whom Allah has not let taste the sweetness of faith and knowledge. Then the little group, whom Allah has favored with faith and belief in the imamate and let not deviate as much many groups have deviated and followed the Satan wherever he goes; left or right, is to thank and praise Allah for this great blessing in not being among those, whom the Satan has made hate faith and truth and like deviation. Let this little group be so grateful to Allah for making them obey His guardians, whom He has ordered to :be obeyed. Allah says when talking about Iblis

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

He (Iblis) said: Then by Thy Might I will surely make them live an evil life, all“

١- Al-Imama wet Tabsira p.٩٣, Ithbat al-Wassiyya p.٢٢۶, Kamal ad-Deen p.١٥٢, ٣٢۶, ٣٢٧, ٣٢٩, Dala’il al-Imama p.٢٩١, Taqreeb al-Ma’arif p.١٩٠, al-Ghayba by at-Toossi p.١۶٠,

(except Thy servants from among them, the purified ones."(١

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا

(And most certainly I will lead them astray and excite in them vain desires."(٢"

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

(I will certainly lie in wait for them in Thy straight path."(٣"

Imam Ali says (as) in one of his speeches:

أنا حبلُ الله المتين، وأنا الصراط المستقيم، وأنا الحجه لله على خلقه أجمعين بعد رسوله الصادق الأمين.

I am the firm 'rope' of Allah. I am the straight path. I am the authority of Allah over" (His people after His messenger Muhammad (as"...

Then Allah says when talking about Iblis:

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ

And certainly the Satan found true his conjecture concerning them, so they follow" (him, except a party of the believers."(٤

Be awake from the doze of advertence and fancy. Do not let what the infallible imams (as) have said go in vain! Care for it with attentive hearts and reflecting minds! Be guided that Allah may keep the Satan away from you in order not to be among his (Satan's) submissive followers where Allah says:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ

Surely, as regards My servants, you have no authority over them except those who" (follow you of the deviators."(٥

٦ – حدثنا محمد بن همام – رحمه الله – قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا عباد بن يعقوب، عن يحيى بن يعلى،

١- Qur'an, ٣٨:٨٢-٨٣.
٢- Qur'an, ٤:١١٩.
٣- Qur'an, ٧:١٦.
٤- Qur'an, ٣٤:٢٠.
٥- Qur'an, ١٥:٤٢.

عن زراره قال: سمعت أبا عبد الله يقول:

إنّ للقائم غيبةً قبل أن يقوم.

فقلت: ولِمَ؟

قال: يخاف. -وأومأَ بيدِه إلى بطنه.-

ثم قال: يا زرارهُ، وهو المنتظَر وهو الذى يُشكّ فى ولادته، فمِنهم من يقول: مات أبوه بلا خلفٍ، ومنهم من يقول: حُمل، ومنهم من يقول: غائبٌ، ومنهم من يقول وُلد قبل وفاه أبيه بسنين وهو المنتظَر غير أن الله يحبّ أن يمتحن قلوبَ الشيعه، فعند ذلك يرتاب المبطلونُ يا زراره.

(۶) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from Yahya bin Ya'la that Zurara had said: I heard Abu Abdullah as-Sadiq (as) saying:

"Al-Qa'im (as) will disappear before his rising."

"I asked: "Why?

He said: "He fears (people) although he is the expected one. O Zurara, his birth is suspected. Some say that his father has died without leaving offspring, some say that he has disappeared and others say that he has born some years before his father's death. He is the expected imam but Allah will try the hearts of the Shia and then might those have doubted, who follow falsehood."

قال زراره: قلت: جعلتُ فداك، إن أدركتُ ذلك الزمان أىَّ شىء أعمل؟

قال: يا زراره، متى أدركتَ ذلك الزمان فادعُ بهذا الدعاء: اللّهمّ عرّفنى نفسَك فإنّك إن لم تُعرّفنى نفسك لم أعرِف نبيّك، اللّهم عرّفنى رسولَك فإنّك إنْ لم تُعرّفنى رسولَك لم أعرِف حجَّتَك، اللّهم عرّفنى حجّتَك فإنّك إنْ لم تُعرّفنى حجّتَك ضَللتُ عن دينى.

"I said: "May I die for you! If I live until that time, what shall I do then?

He said: "O Zurarra, when you

live until then, pray with this prayer: (O Allah, let me know You because if You do not let me know You, I can never know Your prophet. O Allah, let me know Your prophet because if You do not let me know Your prophet, I can never know Your authority. O Allah, let me know Your authority because if You do not let me know Your authority, I shall deviate from my religion.)

ثم قال: يا زرارةُ، لا بُدّ من قتلِ غلام بالمدينه.

قلت: جعلت فداك، أوَليسَ الذى يقتله جيشُ السفيانى؟

قال: لا، ولكن يقتله جيشُ بنى فلان يخرج حتىّ يدخل المدينه، ولا يدرى الناسُ فى أىّ شىء دخل، فيأخذ الغلامَ فيقتله فإذا قتله بغياً وعدواناً وظلماً لم يُمهِلهم الله، فعند ذلك يتوقع الفرج.

Then he said: "O Zurara, a young boy will be killed in Medina then."

I said: "Is he not the one, who will be killed by the army of as-Sufyani?"

He said: "No, but he will be killed by the army of bani(١) so and so. This army will enter into Medina and people will not know why the army has come. Then the young boy will be taken and killed unjustly and offensively. When the boy is killed, Allah will not respite them and then the deliverance will be expected soon."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Ibraheem bin Hashim from al-Hasan bin Musa al-Khashshab from Abdullah bin Musa from Abdullah bin Bukayr from Zurara from Abu Abdullah as-Sadiq (as).

Also it was narrated by Muhammad

١- Bani means the tribe of or the family of.

bin Ya'qoob from al-Husayn bin Ahmad from Ahmad bin Hilal from Uthman bin Eessa from Khalid bin Nujayh from Zurara from Abu Abdullah as-Sadiq (as).(١)

٧ – حدثنا محمد بن همام بإسناد له عن عبد الله بن عطاء المكى قال:

قلت لأبى جعفر: إن شيعتَك بالعراق كثيره ووالله ما فى أهل بيتك مثلك، فكيف لا تخرج؟

فقال: يا عبد الله بن عطاء، قد أخذتَ تفرش أذُنَيك للنوكى! إى والله ما أنا بصاحبكم.

قلت: فمَن صاحبنا؟

فقال: انظروا مَن غُيّبتْ عن الناس ولادتُه، فذلك صاحبكم، إنه ليس منّا أحدٌ يُشار إليه بالأصابع ويمضغ بالألسن إلّا مات غيظاً أو حتف أنفه.

Muhammad bin Hammam narrated that Abdullah bin Atta' al-Mekki had said: I said (٧) to Abu Ja'far al-Baqir (as): "Your Shia in Iraq are so many and there is no one like you from among your family. Why do you not rise?" He said:

"O Abdullah bin Atta', you have given your ears to the fools. By Allah, I am not your man (the one, whom you think to be al-Qa'im)."

I said: "Then who is he?"

He said: "See whose birth will be vague to people, it will be him. No one of us, who is pointed at with fingers or circulated by tongues, unless he will be killed or will die."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from al-Husayn bin Muhammad and others from Ja'far bin Muhammad from Ali bin al-Abbas bin Aamir from Musa bin Hilal al-Kindi from Abdullah bin Atta' al-Mekki from Abu Ja'far al-Baqir (as).(٢)

٨ – حدثنا على بن أحمد، عن عبيد الله

١- Al-Kafi, vol.١ p.٣٣٧, ٣٣٨, ٣٤٠, ٣٤٢, Kamal ad-Deen p.٣٤٢, ٣٤٦, ٤٨١, Dala'il al-Imama p.٢٩٣,

Taqreeb al-Ma'arif p.۱۸۸, Kanzul Fawa'id, vol.۱ p.۳۷۴, al-Ghayba by at-Toossi p.۳۳۳, I'lam al-Wara p.۴۰۵, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۴۶.

۲ - Al-Kafi, vol.۱ p.۳۴۲, Kamal ad-Deen p.۳۲۵, Rassa'il al-Mufeed p.۴۰۰, Taqreeb al-Ma'arif p.۱۹۱, I'lam al-Wara p.۴۰۲, Kashful Ghumma, vol.۳ p.۳۱۲, Ithbat al-Hudat, vol.۳ p.۴۴۶, ۴۶۷, Biharul Anwar, vol.۵۱ p.۳۴, ۳۶, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۲۶.

بن موسى العلوى قال: حدثنى محمد بن أحمد القلانسى بمكه سنه سبع وستين ومائتين قال: حدثنا على بن الحسن، عن العباس بن عامر، عن موسى بن هلال، عن عبد الله بن عطاء المكى قال:

خرجت حاجّاً من واسط فدخلتُ على أبى جعفر محمد بن على فسألنى عن الناس والأسعار، فقلت: تركت الناسَ مادّينَ أعناقهم إليك لو خرجت لاتَّبعك الخلقُ.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin (٨) Ahmad al-Qalanisi from Ali bin al-Hasan from al-Abbas bin Aamir from Musa bin Hilal that Abdullah bin Atta' al-Mekki had said:

I came from Wassit(١) to perform the hajj. I visited Abu Ja'far Muhammad bin Ali (al-" Baqir) (as). He asked me about the people and the markets there. I said: the people have looked forward to you. If you rise, a great number of people will follow you."

فقال: يا بن عطا، قد أخذتَ تفرش أذُنَيك للنوكى! لا والله ما أنا بصاحبكم ولا يُشار إلى رجل منّا بالأصابع ويمطّ إليه بالحواجب إلاّ مات قتيلاً أو حتف أنفه.

قلت: وما حتفُ أنفه؟

قال: يموت بغيظه على فراشه، حتىّ يبعث الله مَن لا يؤبَه لولادته.

قلت: ومَن لا يؤبه لولادته؟

فقال: انظر مَن لا يدرى الناس أنّه وُلد أم لا، فذاك صاحبكم.

He said: "O bin Atta', you have spread your ears to the fools. By Allah, I am not your man. None of us, who is pointed at with fingers or towards whom eyebrows are stretched, unless he is killed or he dies because of anger until Allah will send one, whose birth will be vague."

I said:

١- A town in Iraq.

”?And who is he, whose birth will be vague“

He said: “See who that people do not know whether he is born or not. That will be your man.”(۱)

۹ – حدثنا محمد بن يعقوب قال: حدثنا عده من أصحابنا، عن سعد بن عبد الله عن أيوب بن نوح قال:

قلت لأبى الحسن الرضا:إنا نرجو أن تكون صاحبَ هـذا الأمر وأن يسوقه الله إليك عفواً بغير سيف، فقد بويع لك، وقد ضُربتْ الدراهم باسمِك.

فقال: ما منّا أحدٌ اختلفت الكتب إليه وأشير إليه بالأصابع وسئل عن المسائل وحملت إليه الأموال إلّا اغتيل أو مات على فراشه حتى يبعث الله لهذا الأمر غلاماً منّا خفيَّ المولد والمنشأ، غيرَ خفيٍّ فى نسبه.

(۹) Muhammad bin Ya'qoob narrated from some of his companions from Sa’d bin Abdullah that Ayyoob bin Noah had said: “I said to Abul Hasan ar-Redha(۲) (as):

We hope that you are the man of the matter and that Allah may pave the way to you“ peacefully and without fighting. Homage has been paid to you and money is coined ”.with your name

He said: “None of us that letters has been sent to, has been pointed at with fingers, has been asked about religious matters and monies (legal religious rights) have been sent to, unless he is killed or he dies in his bed until Allah will send for this matter a boy from our progeny, whose birth and early life will be unknown but his lineage will be not unknown.”(۳)

۱۰ – وحدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا عباد

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۱ - Al-Kafi, vol.۱ p.۳۴۲, Kamal ad-Deen p.۳۲۵, Rassa’il al-Mufeed p.۴۰۰, Taqreeb al-Ma’arif p.۱۹۱, I’lam al-Wara p.۴۰۲, Kashful Ghumma, vol.۳ p.۳۱۲, Ithbat al-Hudat, vol.۳ p.۴۴۶, ۴۶۷, Biharul Anwar, vol.۵۱ p.۳۴, ۳۶, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۳ .p.۲۲۶

۲- The eighth imam of the Shia.

Al-Kafi, vol.١ p.٣٤١, Kamal ad-Deen p.٣٧٠, I'lam al-Wara p.٤٠٧, Kashful Ghumma, vol.٣ -٣ p.٣١٤, Ithbat al-Hudat, vol.٣ p.٤٤٦, ٤٧٧, Biharul Anwar, vol.٥١ p.٣٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٥٥.

بن يعقوب، عن يحيى بن يعلى، عن أبى مريم الأنصارى، عن عبد الله بن عطاء قال: قلت لأبى جعفر الباقر:

أخبرنى عن القائم .

فقال: واللهِ ما هو أنا ولا الذى تمدّون إليه أعناقكم، ولا يُعرف ولادته.

قلت: بما يسير.

قال: بما سار به رسول الله ، هدر ما قبله واستقبل.

(١٠) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from Yahya bin Ya'la from Abu Maryam al-Ansari that Abdullah bin Atta' had said: I said to Abu Ja'far al-Baqir (as): "Would you tell me about al-Qa'im?" :He said

"By Allah, it is not me and it is not one, whom you stretch your necks towards. It is the one, whose birth will be unknown."

I said: "What will he do?"

He said: "He will do as the Prophet (S) has done. He will annul all heresies that have been established before him and he will establish new principles."(١)

١١ – حدثنا محمد بن همام قال: حدثنا عبد الله بن جعفر الحميرى، عن محمد بن عيسى، عن صالح بن محمد، عن يمان التمار قال: قال أبو عبد الله:

إنّ لصاحب هذا الأمر غيبةً، المتمسّكُ فيها بدينه كالخارط لشَوك القتاد بيده.

ثم أطرق ملياً، ثم قال: إنّ لصاحب هذا الأمر غيبةً فليتّقِ الله عبدٌ وليتمسّكْ بدينه.

(١١) Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from Muhammad bin Eessa from Salih bin Muhammad from Yaman at-Tammar that Abu Abdullah as-Sadiq (as) had said:

"The man of this matter will disappear for a period of time, during which one, who still keeps to his religion, is like one

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۱ - Iqd ad-Durar p.۲۲۶, Ithbat al-Hudat, vol.۳ p.۵۳۴, Biharul Anwar, vol.۵۱p.۱۳۸, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۲۰.

who lathes thorns of al-Qatad(١) with his bare hand. Which of you can grasp at the thorns of al-Qatad?"

Then he pondered for a while and said: "The man of this matter will disappear for a time so people are to fear Allah and to keep to their faith."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya and al-Hasan bin Muhammad from Ja'far bin Muhammad al-Kufi from al-Hasan bin Muhammad as-Sayrafi from Salih bin Khalid from Yaman at-Tammar.(٢)

Who is this one, who will disappear, but the expected Imam? Who is this one, whose birth and early life most of people will doubt? Who is this one, whom people will be indifferent to and will not believe in his rising nor in his existence even? It is he, whom the infallibles imam (as) have mentioned and described his loyal believers during his disappearance as ones, who grasp at the thorns of al-Qatad with bare hands. It is this little sincere group that is distinguished from the great masses of people, whose fancies have taken them too far away and whose hearts have become too narrow to bear the truth and its bitterness. They find themselves unable to believe in the existence of the Imam while his person is absent and his disappearance has lasted long. Only the little group has believed and kept on believing in the expected Imam following, by that, the saying of Amirul Mo'mineen (as) (as):

لا تستوحِشوا فی طریق الهدی لقلّه مَن یسلکه.

Do not feel"

١- A kind of thorny trees, whose thorns are like needles.

٢ - Al-Kafi, vol.١ p.٣٣٥, Ithbat al-Wassiyya p.٢٢٦, Kamal ad-Deen p.٣٤٣, Taqreeb al-Ma'arif p.١٩١, al-Ghayba by at-Toossi p.٤٥٥, Ithbat al-Hudat, vol.٣ p.٤٤٢, ٤٧٢, Biharul Anwar, vol.٥١ p.١٤٥, vol.٢٥ p.١١١, Bisharatul Islam p.١٢١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٥٩.

desolate in the way of guidance when its followers are very few!"

Al-Qa'im Disappears Twice

١ - حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا على بن الحسن التيملى، عن عمر بن عثمان، عن الحسن بن محبوب، عن إسحاق بن عمار الصيرفى قال: سمعت أبا عبد الله يقول:

للقائم غيبتان إحداهما طويله، والأخرى قصيره. فالأولى يعلم بمكانه فيها خاصةٌ من شيعته، والأخرى لا يعلم بمكانه فيها إلّا خاصه مواليه فى دينه.

(١) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at-Taymali from Umar bin Uthman from al-Hasan bin Mahboob from Iss'haq bin Ammar as-Sayrafi that Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) had said:

"Al-Qa'im disappears twice; one is a short disappearance and the other is long. In the first disappearance some of his close Shia knows his place and in the other one no one knows his place except the guardians of his religion."(١)

٢ - حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن محمد بن الحسين، عن الحسن بن محبوب، عن إسحاق بن عمار قال: قال أبو عبد الله:

للقائم غيبتان إحداهما قصيره، والأخرى طويله، الغيبه الأولى لا يعلم بمكانه فيها إلّا خاصه شيعته، والأخرى لا يعلم بمكانه فيها إلّا خاصه مواليه فى دينه.

(٢) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Muhammad bin al-Husayn from al-Hasan bin Mahboob from Iss'haq bin Ammar that Abu Abdullah as-Sadiq (as) had said:

"Al-Qa'im disappears twice; one is a short disappearance and the other is long. In the first disappearance some of his close Shia knows his place and in the other

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١ - Al-Kafi, vol.١ p.٣٤٠, Taqreeb al-Ma'arif p.١٩٠, Ithbat al-Hudat, vol.٣ p.٤٤٥, Biharul Anwar, vol.٥٢ p.١٥٥, Muntakhab al-Athar p.٢٥١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٦٤.

one no one knows his place except his guardians of his religion."(١)

٣ – حدثنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن، قال: حدثنا عبد الرحمن بن أبى نجران، عن على بن مهزيار، عن حماد بن عيسى، عن إبراهيم بن عمر اليمانى قال: سمعت أبا جعفر يقول:

إنّ لصاحب هذا الأمر غيبتَين.

وسمعته يقول: لا يقوم القائم ولأحد فى عنقه بيعه.

(٣) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Abdurrahman bin Abu Najran from Ali bin Mahziyar from Hammad bin Eessa from Ibraheem bin Umar al-Yamani that Abu Ja'far al-Baqir (as) had said:

"The man of this matter disappears twice."

Also he had said: "Al-Qa'im will rise and he has never paid any homage to anyone on the earth."(٢)

٤ – حدثنا محمد بن يعقوب قال: حدثنا محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن ابن أبى عمير، عن هشام بن سالم، عن أبى عبد الله قال:

يقوم القائم وليس لأحدٍ فى عنقه عقد ولا عهد ولا بيعه.

(٤) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin Muhammad from al-Husayn bin Sa'eed from ibn Abu Omayr from Hisham bin Salim that Abu Abdullah as-Sadiq (as) had said:

"Al-Qa'im will rise and he has never paid any homage to anyone nor has he had a covenant or a bond with anyone."(٣)

٥ – وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم من كتابه قال: حدثنا عبيس بن هشام، عن عبد الله بن جبله، عن إبراهيم بن المستنير عن

١- Ibid.

٢ - Hilyatul Abrar, vol.٢ p.٥٩٢, Biharul Anwar, vol.٥٢ p.١٥٥, Muntakhab al-Athar p.٢٥١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٣.

٣- Al-Kafi, vol.١ p.٣٤٢, Kamal ad-Deen p.٤٧٩, ٤٨٠, Ithbat al-Hudat, vol.٣ p.٤٤٦, ٤٨٦, Hilyatul Abrar, vol.٢ p.٥٩١, ٥٩٢, Biharul Anwar, vol.٥١ p.٣٩, vol.٥٢ p.٩٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٧٣.

المفضل بن عمر الجعفی، عن أبی عبد الله الصادق قال:

إنّ لصاحب هذا الأمر غیبتین إحداهما تطول حتی یقول بعضهم: ماتَ، وبعضهم یقول: قُتل، وبعضهم یقول: ذهبَ، فلا یبقی علی أمره من أصحابه إلّا نفر یسیرٌ، لا یطلع علی موضعه أحدٌ من ولیّ ولا غیره إلّا المولی الذی یلی أمره.

(۵) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ibraheem bin al-Mustaneer from al-Mufadhdhal bin Umar al-Ju'fi that Abu Abdullah as-Sadiq (as) had said:

"The man of this matter disappears twice. The first one lasts long until some people say that he has died, some say that he has been killed and others say that he has gone. None of his companions will still believe in him except a very few people. No one knows his place except the guardian, who manages his affairs."(۱)

If there is no any other tradition narrated about the disappearance except this one, it will be sufficient for whoever ponders on it.

۶ – وبه، عن عبد الله بن جبله، عن سلمه بن جناح، عن حازم بن حبیب قال:

دخلت علی أبی عبد الله فقلت له: أصلحک الله، إن أبویّ هلکا ولم یحجّا وإن الله قد رزق وأحسن فما تقول فی الحج عنهما؟

فقال: افعل فإنه یبرد لهما. ثم قال لی: یا حازم، إنّ لصاحب هذا الأمر غیبتَین یظهر فی الثانیه، فمن جاءک یقول إنه نفضَ یده من تراب قبره فلا تصدقْه.

(۶) Abdullah bin Jibilla narrated from Salama bin Janah that Hazim bin Habeeb had

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۱ - Al-Ghayba by at-Toossi p.۶۱, ۱۶۱, Iqd ad-Durar p.۱۳۴, Muntakhab al-Anwar al-Mudhee'a p.۸۱, Burhan al-Muttaqi p.۱۷۱, Ithbat al-Hudat, vol.۳ p.۴۹۹, ۵۰۰, Biharul Anwar, vol.۵۲ p.۱۵۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۶۵.

said: I came to Abu Abdullah as-Sadiq (as) and said to him: "My parents died without performing the hajj. Allah has granted to me good livelihood. May I offer the hajj on behalf of them?"

He said: "Yes, you may because that will benefit them."

Then he said to me: "O Hazim, the man of this matter disappears twice and he reappears after the second disappearance. Do not believe whoever comes to you saying that he (al-Qa'im) has died."

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Abu Haneefa as-Sayiq that Hazim bin Habeeb had said: "I said to Abu Abdullah (as-Sadiq (as):

"My father, who was a foreigner man, died and I wanted to offer the hajj and give charities in favor of him. What do you say about it?"

He said to me: "Do that because he will be rewarded by it."

Then he said: "O Hazim, the man of this matter will disappear twice...." He mentioned the rest of the tradition as the one above.(١)

٧ - أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس وسعدان بن إسحاق بن سعيد: وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن القطوانى قالوا جميعاً: حدثنا الحسن بن محبوب، عن إبراهيم بن زياد الخارقى، عن أبى بصير قال:

قلت لأبى عبد الله: كان أبو جعفر يقول: لقائم آل محمّد غيبتان إحداهما أطول من الأخرى.

فقال: نعم، ولا يكون ذلك

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١ - Al-Ghayba by at-Toossi p.٤٢٤, Wassa'il ash-Shia, vol.٨ p.١٤٠, Biharul Anwar, vol.٥٢ p.١٥٥, ١٥٦, vol.٩٩ p.١١٧.

حتى يختلف سيفُ بنى فلان وتضيق الحلقه ويظهر السفيانى ويشتد البلاء ويشمل الناسَ موت وقتل يلجأون فيه إلى حرم الله وحرم رسوله .

(٧) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qayss, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Husayn al-Qatawani all from al-Hasan bin Mahboob from Ibraheem bin Ziyad al-Khariqi that Abu Baseer had said: I said to Abu Abdullah as-Sadiq (as) that Abu Ja'far al-Baqir (as) often said:

"Al-Qa'im of Muhammad's progeny will disappear twice; one will be longer than the other."

He said: "Yes, but that will not be until the army of the tribe of so and so disagrees, life becomes so difficult, as-Sufyani rises, distresses and calamities increase and death and killing spread among people until they resort to the sanctum of Allah (the Kaaba) and the sanctum of the Prophet (S) (the Prophet's mosque)."(١)

٨ - عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن على الحميرى قال: حدثنا الحسن بن أيوب، عن عبد الكريم بن عمرو، عن العلاء بن رزين، عن محمد بن مسلم الثقفى، عن الباقر أبى جعفر أنه سمعه يقول:

إنّ للقائم غيبتين يقال له فى إحداهما: هلك ولا يُدرى فى أىّ وادٍ سلك.

(٨) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from al-Ala' bin Razeen from Muhammad bin Muslim ath-Thaqafi that Abu Ja'far

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١ - Dala'il al-Imama p.٢٩٠, ٢٩٣, Taqreeb al-Ma'arif p.١٨٧, I'lam al-Wara p.٤١٦, Kashful Ghumma, vol.٣ p.٣١٩, Mukhtasar Basa'ir ad-Darajat p.١٩٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٤, ٤٤٣.

:al-Baqir (as) had said

Al-Qa'im disappears twice. In one of them it will be said: He has perished or it is“ (unknown which valley he has followed.”(١)

٩ – محمد بن يعقوب قال: حدثنا محمد بن يحيى وأحمد بن إدريس، عن الحسن بن على الكوفى، عن على بن حسان، عن عبد الرحمن بن كثير، عن المفضل بن عمر قال: سمعت أبا عبد الله يقول:

إن لصاحب هذا الأمر غيبتين، يرجع فى إحداهما إلى أهله والأخرى يقال: هلك، فى أىّ وادٍ سلك.

قلت: كيف نصنع إذا كان ذلك؟

قال: إن ادّعى مدّعٍ فاسألوه عن تلك العظائم التى يجيب فيها مثله.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya and Ahmad bin (٩) Idreess from al-Hasan bin Ali al-Kufi from Ali bin Hassaan from Abdurrahman bin Katheer that al-Mufadhdhal bin Umar had said: I heard Abu Abdullah as-Sadiq (as) :saying

The man of this matter disappears twice. After one of his disappearances, he comes“ back to his family and in the other one it is said that he has perished or (it is unknown ”.that) which valley he has followed

”?I said: “If that takes place, then what will we do

He said: “If someone pretends that (he is al-Qa'im), you are to ask him about the great (matters, which no one will answer except him (al-Qa'im).”(٢)

These traditions mention that al-Qa'im (as) disappears twice. Allah has confirmed the .(sayings of the infallible imams (as

The first disappearance was the one, during which the deputies between Imam al-Mahdi (aj) and the people were apparent in persons and positions. By them the obscure

١ - Biharul Anwar, vol.٥٢ p.١٥٦, Muntakhab al-Athar p.٢٥٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٤.

٢ - Al-Kafi, vol.١ p.٣٤٠, Ithbat al-Hudat, vol.٣ p.٤٤٥, Biharul Anwar, vol.٥٢ p.١٥٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٦٤.

matters of knowledge and vague judgments were cleared. The answers to all questions and problems, which were asked about, were given by these deputies. This .was the short disappearance, whose period had elapsed

In the second disappearance there were no deputies or mediators. It was the will of Allah to try His people and to sift them after letting confusion spread among them. :Allah said

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

On no account will Allah leave the believers in the condition which you are in until He" separates the evil from the good; nor is Allah going to make you acquainted with the (unseen."(١

The second disappearance has taken place. We pray Allah to make us from among those, who keep to the truth and not among those, who slip away after the sifting of seditions. It is this that has been meant by "two disappearances" or "disappears ."twice

١٠ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم قال: حدثنا عبيس بن هشام، عن عبد الله بن جبله، عن أحمد بن الحارث، عن المفضل بن عمر، عن أبى عبد الله أنه قال:

إنّ لصاحب هذا الأمر غيبةً يقول فيها

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْمًا وَجَعَلَنِى مِنَ الْمُرْسَلِينَ

(١٠) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin

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.Qur'an, ٣:١٧٩ –١

Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ahmad bin al-Harith from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had said:

The man of this matter will recite in one of his (two) disappearances, "So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers."(1)(2)

١١ – حدثنا محمد بن همام قال: حدثنى جعفر بن محمد بن مالك، قال: حدثنى الحسن بن محمد بن سماعه، قال: حدثنى أحمد بن الحارث الأنماطى، عن المفضل بن عمر، عن أبى عبد الله أنه قال:

إذا قام القائم تلا هذه الآيه

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

(١١) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Harith al-Anmati from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had said:

When al-Qa'im (as) rises, he will recite this Qur'anic verse, "So I fled from you when I feared you."(3)

١٢ – حدثنا عبد الواحد بن عبد الله بن يونس، قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنى أحمد بن على الحميرى، عن الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمى، عن أحمد بن الحارث، عن المفضل بن عمر قال: سمعته يقول – يعنى أبا عبد الله –: قال أبو جعفر محمد بن على الباقر:

إذا قام القائم قال

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

(١٢) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan

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١- Qur'an, ٢٦:٢١.

٢- Ithbat al-Hudat, vol.٣ p.٥٣٥, Hilyatul Abrar, vol.٢ p.٥٩٤, Biharul Anwar, vol.٥٢ p.١٥٧, ٢٩٢,

.Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۳۰۴

۳- Ta’weel al-Aayat, vol.۱ p.۳۸۸, Ithbat al-Hudat, vol.۳ p.۵۶۲, Hilyatul Abrar, vol.۲ p.۵۹۴, Tafseer al-Burhan, vol.۳ p.۱۸۳, Biharul Anwar, vol.۵۲ p.۲۹۲, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۳۰۳.

bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami from Ahmad bin al-Harith from Abu Abdullah as-Sadiq (as) that Abu Ja'far Muhammad bin Ali al-Baqir (as) had said:

When al-Qa'im (as) rises, he will recite, "So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers."(١)

These traditions confirm the traditions saying: "...he has an aspect of Prophet Moses...he is afraid and lying in wait."

١٣ – حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثني الحسن بن محمد الصيرفي قال: حدثني يحيى بن المثنى العطار، عن عبد الله بن بكير، عن عبيد بن زراره، عن أبي عبد الله أنه قال:

يفتقدُ الناس إماماً يشهد المواسمَ يراهُم ولا يرونه.

(١٣) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al-Hasan bin Muhammad as-Sayrafi from Yahya bin al-Muthanna al-Attar from Abdullah bin Bukayr from Obayd bin Zurara that Abu Abdullah as-Sadiq (as) had said:

People will miss an imam. He attends the seasons (of hajj). He sees the people but they do not see him."(٢)

١٤ – حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن جعفر بن محمد، عن إسحاق ابن محمد، عن يحيى بن المثنى، عن عبد الله بن بكير، عن عبيد بن زراره قال: سمعت أبا عبد الله يقول:

يفقدُ الناسّ إمامهم، يشهد المواسمَ فيراهم ولا يرونه.

(١٤) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ja'far bin Muhammad from Iss'haq bin Muhammad from Yahya bin al-Muthanna from Abdullah bin Bukayr that Obayd bin Zurara had heard Abu Abdullah

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١ - Kamal ad-Deen p.٣٢٨, Ithbat al-Hudat, vol.٣ p.٤٦٨, ٥٨٣, Hilyatul Abrar, vol.٢ p.٥٩٤, Biharul Anwar, vol.٥٢ p.٢٨١, ٢٩٢, ٣٨٥, Noor ath-Thaqalayn, vol.٤ p.٤٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٣٠٢.

٢ - Al-Kafi, vol.١ p.٣٣٧, ٣٣٩, Kamal ad-Deen p.٣٤٦, ٣٥١, ٤٤٠, Dala'il al-Imama p.٢٠٩, ٢٩٠,

Taqreeb al-Ma'arif p.١٩١, al-Ghayba by at-Toossi p.١٦١, as-Sirat al-Mustaqeem, vol.٢ p.٢٨٨, Ithbat al-Hudat, vol.٣ p.٤٤٣, ٤٤٤, ٤٨٥, Wassa'iI ash-Shia, vol.٨ p.٩٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٧٤.

:as-Sadiq (as) saying

People will miss their imam. He attends the seasons of hajj. He sees the people but“ (they do not see him.”(١

١٥ – حدثنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن على الحميرى، عن الحسن، عن عبد الكريم بن عمرو، عن ابن بكير ويحيى بن المثنى، عن زراره قال: سمعت أبا عبد الله يقول:

إن للقائم غيبتين يرجع فى إحداهما، وفى الأخرى لا يُدرى أين هو، يشهد المواسمَ يرى الناس ولا يرونه.

(١٥) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan from Abdul Kareem bin Amr from ibn Bukayr and Yahya bin al-Muthanna that Zurara had heard Abu Abdullah as-Sadiq (as) saying:

Al-Qa'im (as) disappears twice. He comes back after one of them but in the second“ disappearance, no one knows where he is. He attends the seasons of hajj. He sees (the people but they do not see him.”(٢

١٦ – حدثنا محمد بن يعقوب الكلينى، عن الحسين بن محمد، عن جعفر بن محمد، عن القاسم بن إسماعيل، عن يحيى بن المثنى، عن عبد الله بن بكير، عن عبيد بن زراره، عن أبى عبد الله أنه قال:

للقائم غيبتان، يشهد فى إحديهما المواسمَ يرى الناس ولا يرونه فيه.

(١٦) Muhammad bin Ya'qoob al-Kulayni narrated from al-Husayn bin Muhammad from Ja'far bin Muhammad from al-Qassim bin Issma’eel from Yahya bin al-Muthanna from Abdullah bin Bukayr from Obayd bin Zurara that Abu Abdullah as-Sadiq (as) had said:

„Al-Qa'im (as) disappears twice. During one of his disappearances,

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١- ibid.

٢- Ibid.

(he attends the seasons of hajj. He sees the people but they do not see him."(١)

١٧ – حدثنا محمد بن همام – رحمه الله – قال: حدثنا أحمد بن مابنداذ، قال: حدثنا أحمد بن هلال، عن موسى بن القاسم بن معاويه البجلي، عن علي بن جعفر، عن أخيه موسى بن جعفر قال: قلت له: ما تأويل هذه الآيه

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

قال:

إذا فقدتم إمامَكم فمَن يأتيكم بإمام جديد؟

(١٧) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal from Musa bin al-Qassim from Mo'awiya al-Bajali that Ali bin Ja'far had asked his brother Musa bin Ja'far al-Kadhim(٢) (as) about the interpretation of the Qur'anic verse, "Say: Have you considered if your water should go down, who is it then that will bring you flowing water."(٣) Imam al-Kadhim (as) said:

"It means: if you lose your imam, then who will bring you another imam?"

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Muhammad from Sahl bin Ziyad al-Aadami from Musa bin al-Qassim bin Mo'awiya al-Bajali from Ali bin Ja'far from his brother Musa bin Ja'far al-Kadhim (as).(٤)

١٨ – حدثنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوى العباسى عن محمد بن أحمد القلانسي، عن أيوب بن نوح، عن صفوان بن يحيى، عن عبد الله بن بكير، عن زراره قال:

سمعت أبا جعفر يقول: إن للقائم غيبةً، ويجحده أهله.

قلت: ولم ذلك؟

قال: يخاف – وأومأ بيده إلى بطنه –.

(١٨) Ali bin Ahmad al-Bandaneeji narrated from Abdullah bin Musa al-Alawi

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١ – Al-Kafi, vol.١ p.٣٣٧, ٣٣٩, Kamal ad-Deen p.٣٤٦, ٣٥١, ٤٤٠, Dala'il al-Imama p.٢٠٩, ٢٩٠,

Taqreeb al-Ma'arif p.۱۹۱, al-Ghayba by at-Toossi p.۱۶۱, as-Sirat al-Mustaqeem, vol.۲ p.۲۸۸, Ithbat al-Hudat, vol.۳ p.۴۴۳, ۴۴۴, ۴۸۵, Wassa'iI ash-Shia, vol.۸ p.۹۶, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۷۴.

۲- The seventh imam of the Shia.

۳- Qur'an, ۶۷:۳۰.

۴- Al-Kafi, vol.۱ p.۳۳۹, Ta'weel al-Aayat, vol.۲ p.۷۰۸, Ithbat al-Hudat, vol.۳ p.۴۴, Tafseer al-Burhan, vol.۴ p.۳۶۶, ۳۶۷, al-Mahajja p.۲۳۱, Biharul Anwar, vol.۲۴ p.۱۰۰, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۵۵.

al-Abbasi from Muhammad bin Ahmad al-Qalanisi from Ayyoob bin Noah from Safwan bin Yahya from Abdullah bin Bukayr that Zurara had said: I heard Abu Ja'far al-Baqir (as) saying:

"Al-Qa'im (as) disappears and his kin (companions) deny him."

I said: "Why is that?"

He said: "He fears." And he pointed with his hand at his abdomen showing that he fears to be killed."(١)

١٩ – حدثنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن أحمد بن الحسن، عن أبيه، عن ابن بكير، عن زراره، عن عبد الملك بن أعين قال: سمعت أبا جعفر يقول:

إنّ للقائم غيبه قبل أن يقوم.

قلت: ولِمَ؟

قال: يخاف – وأومأ بيده إلى بطنه – يعني القتلَ.

(١٩) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ahmad bin al-Hasan from his father from ibn Abu Bukayr from Zurara that Abdul Melik bin A'yun had said: I heard Abu Ja'far al-Baqir (as) saying:

"Al-Qa'im (as) disappears before his rising."

I asked: "Why?"

He said: "He fears" and he pointed with his hand at his abdomen. He meant "killing".(٢)

٢٠ – وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، عن العباس بن عامر بن رباح، عن ابن بكير، عن زراره قال: سمعت أبا جعفر الباقر يقول:

إن للغلام غيبةً قبل أن يقوم، وهو المطلوب تراثه.

قلت: ولم ذلك؟

قال: يخاف – وأومأ بيده إلى بطنه – يعني القتل.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (٢٠) al-Abbas bin Aamir bin Rabah from ibn Bukayr that Zurara had said: I heard Abu Ja'far al- Baqir (as) saying:

Al-Qa'im disappears"

p: ٢٦٦

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١ - Ilal ash-Sharayi' p.١ p.٢٤٦, Kamal ad-Deen p.٤٨١, al-Ghayba by at-Toossi p.٣٣٢, Ithbat al-Hudat, vol.٣ p.٤٨٧, Hilyatul Abrar, vol.٢٠ p.٥٨٩, ٥٩٢, ٥٩٣, Biharul Anwar, vol.٥٢ p.٩١, ٩٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٢.

٢ - Ilal ash-Sharayi' p.١ p.٢٤٦, Kamal ad-Deen p.٤٨١, al-Ghayba by at-Toossi p.٣٣٢, Ithbat al-Hudat, vol.٣ p.٤٨٧, Hilyatul Abrar, vol.٢٠ p.٥٨٩, ٥٩٢, ٥٩٣, Biharul Anwar, vol.٥٢ p.٩١, ٩٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٢.

".before his rising

"?I asked: "Why

(He said: "He fears" and he pointed with his hand at his abdomen. He meant "killing".(١

٢١ – وحدثنا أحمد بن محمد بن سعيد قال: حدثنا أبو محمد عبد الله بن أحمد بن المستورد الأشجعى قال: حدثنا محمد بن عبيد الله أبو جعفر الحلبى، قال: حدثنا عبد الله بن بكير، عن زراره، قال: سمعت أبا عبد الله جعفراً يقول:

إن للقائم غيبه قبل أن يقوم.

قلت: ولم ذلك؟

قال: إنه يخاف – وأوما بيده إلى بطنه – يعنى القتل.

(٢١) Ahmad bin Muhammad bin Sa'eed narrated from Abu Muhammad Abdullah bin Ahmad bin al-Mustawrid al-Ashja'iy from Muhammad bin Obaydillah Abu Ja'far al-Halabi from Abdullah bin Bukayr that Zurara had said: I heard Abu Abdullah Ja'far as-Sadiq (as) saying:

"Al-Qa'im disappears before his rising".

"?I asked: "Why

."He said: "He fears" and he pointed with his hand at his abdomen. He meant "killing

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ja'far bin Muhammad from al-Hasan bin Mo'awiya from Abdullah bin (Jibilla from Abdullah bin Bukayr from Zurara from Abu Abdullah as-Sadiq (as).(٢

٢٢ – حدثنا محمد بن همام، عن جعفر بن محمد بن مالك، قال: حدثنى أحمد بن ميثم، عن عبيد الله بن موسى عن عبد الأعلى بن حصين الثعلبى، عن أبيه قال:

لقيت أبا جعفر محمد بن على فى حج أو عمره فقلت له: كبرت سنّى ودقّ عظمى فلست أدرى يُقضى لى لقاؤك أم لا، فاعهد إلىّ عهداً وأخبرنى متى الفرج؟

فقال: إنّ الشريدَ الطريد الفريد الوحيد المفرد من أهله الموتور بوالده، المُكنّى بعمّه هو صاحبُ الرايات، واسمه

۱- Ibid.

۲- Al-Kafi, vol.۱ p.۳۳۷, ۳۳۸, ۳۴۰, ۳۴۲, Kamal ad-Deen p.۳۴۲, ۳۴۶, ۴۸۱, Dala'il al-Imama p.۲۹۳, Taqreeb al-Ma'arif p.۱۸۸, Kanzul Fawa'id, vol.۱ p.۳۷۴, al-Ghayba by at-Toossi p.۳۳۲, I'lam al-Wara p.۴۰۵, al-Khara'ij wel Jara'ih, vol.۲ p.۹۵۶, Jamal al-Ussboo' p.۵۲۰, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۴۶.

اسم نبيٍّ.

فقلت: أعِد عليّ.

فدعا بكتاب أديم أو صحيفه فكتب لی فيها.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (٢٢) Ahmad bin Maytham from Obaydillah bin Musa from Abdul A'la bin Hussayn ath-Tha'labi that his father had said:

Once I met Abu Ja'far Muhammad bin Ali (al-Baqir) (as) in a season of hajj or a minor" hajj. I said to him: I became so old and weak and I do not know whether I meet you again or not. Please promise me and tell me when deliverance will be."

He said: "The homeless, fugitive and alone man, who will be separated from his family, who will lose his father, who will be surnamed with his uncle's name and whose name will be like a prophet's name, will the man of the banners."

I said: "Would you please repeat that to me?"

He asked for a piece of leather or a tablet and wrote that down to me."(١)

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Yahya bin (٢٣) Zakariyya bin Shayban from Younus bin Kulayb from Mo'awiya bin Hisham from Sabah from Salim al-Ashall that Hussayn at-Taghlubi(٢) had said: "Once I met Abu Ja'far Muhammad bin Ali (al-Baqir) (as) in a season of hajj or a minor hajj. I said to him: I became so old and weak and I do not know whether I meet you again or not. Please promise me and tell me when deliverance will be." He said: "The homeless, fugitive and alone man, who will be separated

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١- Dala'il al-Imama p.٢٦١, Ithbat al-Hudat, vol.٣ p.٥٣٥, Biharul Anwar, vol.٥١ p.٣٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٥.

٢- Perhaps it is ath-Tha'labi.

from his family, who will lose his father, who will be surnamed with his uncle's name and whose name will be like a prophet's name, will be the man of the banners." When he finished his talk, he looked at me and said: "Did you memorize it or shall I write it down to you?" I said: "If you like!" He asked for a piece of leather or a tablet. He wrote down what he said to me and gave me the book." Salim said: "Hussayn showed us the book. He read what there was in it before us and then said: This is the book of Abu Ja'far (al-Baqir) (as)."(١)

٢٤ - وحدثنا محمد بن همام قال: حدثنى جعفر بن محمد بن مالك، قال: حدثنى عباد بن يعقوب، قال: حدثنى الحسن بن حماد الطائى، عن أبى الجارود عن أبى جعفر محمد بن على أنه قال:

صاحبُ هذا الأمر هو الطريدُ الشريد الموتورُ بأبيه، المكنّى بعمه، المفردُ من أهله، اسمُه اسم نبى.

(٢٤) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from al-Hasan bin Hammad at-Ta'iy from Abul Jarood that Abu Ja'far Muhammad bin Ali al-Baqir (as) had said:

"The man of this matter is the homeless, fugitive man, who loses his father, who is surnamed with his uncle's name, who is separated from his family and whose name is like a prophet's name."(٢)

٢٥ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا حميد بن زياد قراءه عليه من كتابه قال: حدثنا الحسن بن محمد الحضرمى، قال:

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١ - Dala'il al-Imama p.٢٦١, Ithbat al-Hudat, vol.٣ p.٥٣٥, Biharul Anwar, vol.٥١ p.٣٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٥.

٢ - Dala'il al-Imama p.٢٦١, Ithbat al-Hudat, vol.٣ p.٥٣٥, Biharul Anwar, vol.٥١ p.٣٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٥.

حدثنا جعفر بن محمد . وعن يونس بن يعقوب عن سالم المكى، عن أبى الطفيل قال: قال لى عامر بن واثله:

إنّ الـذى تطلبون وترجون إنمـا يخرج من مكه، ومـا يخرج من مكه حتى يرى الـذى يحب، ولو صـار أن يأكل الأغصان أغصان الشجره.

(٢٥) Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from al-Hasan bin Muhammad al-Hadhrami and also it was narrated by Younus bin Ya'qoob from Salim al-Mekki from Abut-Tufayl Aamir bin Wathila that Abu Ja'far bin Muhammad as-Sadiq (as) had said:

"The one, whom you want and expect, will rise (and set out) from Mecca. He will not rise until he sees what pleases him even if he is obliged to eat the leaves of the trees."(١)

Is there another way clearer than the way, with which the infallible imams (as) have declared and explained the matter of the disappearance to their Shia? Will one doubt the disappearance and the reappearance of al-Qa'im (as) after all these clear traditions?

٢٦ – حـدثنا به محمـد بن همام قال: حدثنا أحمد بن مابنداذ قال: حدثنا أحمد بن هلال، قال: حدثنا أحمد بن على القيسـى، عن أبى الهيثم الميثمى عن أبى عبد الله جعفر بن محمد أنه قال:

إذا توالت ثلاثه أسماء محمد وعلى والحسن كان رابعهم قائمَهم.

(٢٦) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal from Ahmad bin Ali al-Qayssi from Abul Haytham al-Maythami that Abu Abdullah as-Sadiq (as) had said:

"If three names (of the infallible imams); Muhammad, Ali and al-Hasan succeed, then the fourth will be al-Qa'im."(٢)

١- Biharul Anwar, vol.٥١ p.٣٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٩٩.

٢- Ithbat al-Wassiyya p.٢٢٧, Kamal ad-Deen p.٣٣٣, ٣٣٤, Kifayatul Athar p.٢٨٠, al-Ghayba by at-Toossi p.٢٣٣, I'lam al-Wara p.٤٠٣, Ithbat al-Hudat, vol.٣ p.٤٧٠, Biharul Anwar, vol.٥١ p.٣٨, ١٤٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٤٩.

- محمد بن همام قال: حدثنا عبد الله بن جعفر الحميرى، قال: حدثنا محمد بن عيسى بن عبيد، عن محمد بن أبى يعقوب البلخى قال: سمعت أبا الحسن الرضا يقول:

إنكم ستُبتلون بما هو أشدّ وأكبر، تُبتلَون بالجنين فى بطن أمّه والرضيع حتى يقال: غاب ومات، ويقولون: لا إمام، وقد غاب رسول الله وغاب وغاب وها أنا ذا أموت حتف أنفى.

(٢٧) Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from Muhammad bin Eessa bin Obayd that Muhammad bin Abu Ya'qoob al-Balkhi had heard Abul Hasan ar-Redha (as) saying:

"You are going to be tried with a great test. You are going to be tried with the fetus while still in its mother's womb and with the suckling(١) until it is said: he has disappeared and he has died. They say: "There is no Imam." The Prophet (S) has disappeared and disappeared and I am going to die as well."(٢)

٢٨ - وحدثنا محمد بن همام قال: حدثنا أحمد بن مابنداذ وعبد الله بن جعفر الحميرى قالا: حدثنا أحمد بن هلال، قال: حدثنا الحسن بن محبوب الزراد قال: قال لى الرضا:

إنه يا حسَنُ سيكون فتنه صماء صيلم يذهب فيها كلّ وليجه وبطانه. (وفى روايه: يسقط فيها كل وليجه وبطانه) وذلك عند فقدان الشيعه الثالثَ من ولدى، يحزن لفقده أهلُ الأرض والسماء. كم من مؤمن ومؤمنه متأسف متلهف حيران حزين لفقده.

(٢٨) Muhammad bin Hammam narrated from Ahmad bin Mabindath and Abdullah bin Ja'far al-Himari from Ahmad bin Hilal that al-Hasan bin Mahboob al-Zarrad had said: Imam ar-Redha (as) said:

"O Hasan, There will

١- (Concerning the vague birth of Imam al-Mahdi (aj.

٢- Biharul Anwar, vol.٥١ p.١٥٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٥٩.

be a dark sedition, in which close friends and near relatives will perish. That will occur when the Shia miss the fourth descendant of mine. The people of the earth and the inhabitants of the Heaven will be sad for missing him. Many faithful men and faithful women will be regretful, confused and sorrowful because of missing him."

ثم أطرق، ثم رفع رأسه، وقال: بأبی وأمی سمیّ جدی وشبیهی وشبیه موسی بن عمران، علیه جیوب النور یتوقد من شعاع ضیاء القدس، کأنی به آیس ما کانوا، قد نودوا نداء یسمعه مَن بالبعد کما یسمعه من بالقرب، یکون رحمه علی المؤمنین، وعذاباً علی الکافرین.

He pondered for a while and then he raised his head and said: "He is the namesake of my grandfather (Prophet Muhammad). He looks like me and looks like Prophet Moses (as). Upon him there are rays of light emitting from the light of the Divine holiness. As if I see that people despair of him so much but they will be called with a call heard by the all whether far or near they are. He will be as mercy upon the believers and as torment upon the unbelievers."

فقلت: بأبی وأمی أنت، وما ذلک النداء؟

قال: ثلاثه أصوات فی رجب، أولها: ألا لعنه الله علی الظالمین. والثانی: أزفت الآزفه یا معشر المؤمنین. والثالث یرَون یداً بارزاً مع قرن الشمس ینادی: ألا إن الله قد بعث فلاناً علی هلاک الظالمین. فعند ذلک یأتی المؤمنین الفرج، ویشفی الله صدورهم، ویذهب غیظ قلوبهم.

I said: "May my father and mother die for you!

”?What will that call be

He said: “There will be three sayings in the month of Rajab; the first is “Now surely the curse of Allah is on the unjust,”(١) the second is “The threatened Hour is nigh, O believers!” and the third is that people will see a protruding hand with the disk of the sun calling: “Allah has sent so-and-so to destroy the unjust”. Then deliverance comes to the believers and Allah relieves their hearts and takes distresses away from them.”(٢)

٢٩ – محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا محمد بن أحمد المدينى، قال: حدثنا على بن أسباط، عن محمد بن سنان، عن داود بن كثير الرقى قال:

قلت لأبى عبد الله: جعلت فداك، قد طال هذا الأمر علينا حتى ضاقت قلوبنا ومتنا كمداً.

فقال: إن هذا الأمر آيس ما يكون منه وأشدّه غمّاً ينادى منادٍ من السماء باسم القائم واسم أبيه.

فقلت له: جعلت فداك ما اسمه؟

فقال: إسمه اسم نبيّ، واسم أبيه اسمُ وصى.

(٢٩) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Muhammad bin Ahmad al-Madeeni from Ali bin Asbat from Muhammad bin Sinan that Dawood bin Katheer ar-Riqqi had said: I said to Abu Abdullah as-Sadiq (as):

May I die for you! Deliverance has not come. Our hearts are depressed and we are“ ”.about to die of sadness

He said: “Deliverance comes when people become desperate and distressed to the full and then a caller will call out from the Heaven with the name of al-Qa'im and the ”.name of his father

I said: “May

١- Qur'an, ١١:١٨.

Dala'il al-Imama p.٢٤٥, Mukhtasar Basa'ir ad-Darajat p.٢١٤, ar-Raj'a by al- - ٢ Astarabadi p.١٥٩, Muntakhab al-Athar p.٤٤٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ .p.١٧٠

”?I die for you! What is his name

He said: “His name is like the name of one of the prophets and his father’s name is like the name of one of the guardians.”(۱)

۳۰ – وحدثنا أحمد بن محمد بن سعيد قال: حدثنى محمد بن على التيملى، عن محمد بن إسماعيل بن بزيع وحدثنى غير واحد، عن منصور بن يونس بزرج، عن إسماعيل بن جابر، عن أبى جعفر محمد بن على أنه قال:

يكون لصاحب هـذا الأمر غيبةٌ فى بعض هذه الشعابِ – وأومأ بيده إلى ناحيه ذى طوى – حتى إذا كان قبل خروجه أتى المولى الـذى كـان معه حـتىّ يلقى بعض أصـحابه، فيقـول: كم أنتم ههنـا؟ فيقولـون: نحو من أربعين رجلاً فيقول: كيف أنتم لو رأيتم صـاحبكم؟ فيقولون: واللهِ لو نـاوى بنا الجبال لناويناها معه. ثم يأتيهم من القابله ويقول: أشـيروا إلى رؤسائكم أو خياركم عشـره، فيشيرون له إليهم، فينطلق بهم حتى يلقوا صاحبهم، ويعِدهم الليله التى تليها.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin Ali at-Taymali (۳۰) from Muhammad bin Issma’eel bin Buzay’ and also it was narrated from some ones from Mansoor bin Younus bin Bazraj from Issma’eel bin Jabir that Abu Ja'far Muhammad bin Ali al-Baqir (as) had said:

The man of this matter will disappear in one of these mountain passes-he pointed“ with his hand towards Thi Tuwa.(۲) Before his rising, the guardian, who has been with him, comes to meet some of his companions. He asks them: How many persons are ”?you

”.They say: “We are about forty men

He says: “What will you do if

۱- Ithbat al-Hudat, vol.۳ p.۵۳۵, Biharul Anwar, vol.۵۱ p.۳۸, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۵۳.

۲- Thi Tuwa is a place near Mecca.

”?you see your man

”.They say: “By Allah, if he wants us to move the mountains for him, we will do

”!Then he says to them: “Choose ten of your chiefs or the best of you

They do and he sets out with them to meet their man. He promises to meet them in ”.the next night

ثم قال أبو جعفر: والله لكأنى أنظر إليه وقد أسند ظهره إلى الحجر فينشد الله حقه ثم يقول: يا أيها الناس مَن يحاجنى فى الله فأنا أولى الناس بالله، أيها الناس من يحاجنى فى آدم فأنا أولى الناس بآدم، أيها الناس من يحاجنى فى نوح فأنا أولى الناس بنوح، أيها الناس من يحاجنى فى إبراهيم فأنا أولى الناس بإبراهيم، أيها الناس من يحاجنى فى موسى فأنا أولى الناس بموسى، أيها الناس من يحاجنى فى عيسى فأنا أولى الناس بعيسى، أيها الناس من يحاجنى فى محمد فأنا أولى الناس بمحمد ، أيها الناس من يحاجنى فى كتاب الله فأنا أولى الناس بكتاب الله. ثم ينتهى إلى المقام فيصلى عنده ركعتين وينشد الله حقه.

ثم قال أبو جعفر: وهو والله المضطر الذى يقول الله فيه

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ قَلِيلًا مَا تَذَكَّرُونَ

فيه نزلت وله.

Then Abu Ja'far al-Baqir (as) added: “By Allah, as if I see him leaning against the Rock (of the Kaaba) and saying: “O people, whoever argues with me about Allah, I am worthier of Allah than all of the people. O people, whoever argues with me about .Adam, I am worthier of Adam than all the people

Whoever argues with me about Noah, I am worthier of Noah. Whoever argues with me about Abraham, I am worthier of Abraham. Whoever argues with me about Moses, I am worthier of Moses. Whoever argues with me about Jesus Christ, I am worthier of Jesus Christ. O people, whoever argues with me about Muhammad, I am worthier of Muhammad. Whoever argues with me about the Book of Allah, I am worthier of the Book of Allah." Then he comes to the temple (of Abraham) and offers two rak'as-prayer before it. By Allah, he is the distressed one, about whom Allah has said, 'Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth...?'(١) This verse has been revealed (about him and for him."(٢)

٣١ – حدثنا علی بن أحمد، عن عبید الله بن موسی العلوی، قال: حدثنا محمد بن الحسین بن أبی الخطاب، عن محمد بن سنان، عن أبی الجارود، قال: سمعت أبا جعفر یقول:

لا یزالون ولا تزال حتی یبعث الله لهذا الأمر مَن لا یدرون خُلق أم لم یخلق.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin al- (٣١) Husayn bin Abul Khattab from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (as) had said:

People are still (confused and distressed) expecting until Allah sends for this matter" (deliverance) one that people have not known whether he has been created yet or (not."(٣)

٣٢ – حدثنا محمد بن همام قال: حدثنی جعفر بن محمد

١- Qur'an, ٢٧:۶٢.

٢- Tafseer al-Ayyashi, vol.٢ p.۵۶, ١۴٠, Tafseer al-Qummi, vol.٢ p.٢٠۵, Al-Kafi, vol.٨ p.٣١٣, Majma'ul Bayan, vol.۵ p.١۴۴, Iqd ad-Durar p.١٣٣, Ta'weel al-Aayat, vol.١ p.٢٢٣, Burhan al-Muttaqi p.١٧١, Manhaj as-Sadiqeen, vol.۴ p.۴۵۴, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.٢۶.

٣- Ithbat al-Hudat, vol.٣ p.۵٣۵, Biharul Anwar, vol.۵١ p.١٣٩, Mo'jam Ahadeeth al-Imam

.al-Mahdi, vol.۳ p.۲۲۸

بن مالك، عن محمـد بن الحسين بن أبى الخطاب وقـد حدثنى عبد الله بن جعفر الحميرى، عن أحمد بن محمد بن عيسـى قإلاّ جميعاً: حدثنا محمد بن سنان، عن أبى الجارود عن أبى جعفر الباقر قال:

لا تزالون تمـدّون أعناقكم إلى الرجل منا تقولون: هو هـذا فيذهب الله به حتى يبعث الله لهذا الأمر من لا تدرون وُلد أم لم يولد، خُلق أم لم يخلق.

(٣٢) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Muhammad bin al-Husayn bin Abul Khattab, and Abdullah bin Ja'far al-Himyari narrated from Ahmad bin Muhammad bin Eessa all from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (as) had said:

"You stretch your heads towards any one of us and say: It is he (our man). And Allah makes them (the imams) die one after the other until He sends for this matter one, whom you do not know whether he is born or not or whether he is created yet or not."(١)

٣٣ - حدثنا على بن أحمد، عن عبيد الله بن موسى، عن محمد بن أحمد القلانسى، عن محمد بن على، عن محمد بن سنان، عن أبى الجارود قال: سمعت أبا جعفر يقول:

لا يزال ولا تزالون تمدون أعينكم إلى رجل تقولون: هو هذا إلاّ ذهب حتى يبعث الله من لا تدرون خلق بعد أم لم يخلق.

(٣٣) Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin Ahmad al-Qalanisi from Muhammad bin Ali from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (as) had said:

"Whenever you turn your

١- Ibid.

eyes toward a man and say that it is he (the man of this matter), he goes to the better world until Allah sends one, whom you do not know whether he has been created yet (or not."(١)

٣٤ - حدثنا علی بن الحسین قال: حدثنا محمد بن یحیی العطار، قال: حدثنا محمد بن حسان الرازی قال: حدثنا محمد بن علی، عن محمد بن سنان، عن رجل، عن ابی جعفر أنه قال:

لا تزالون ولا تزال حتی یبعث الله لهذا الأمر من لا تدرون خلق أم لم یخلق.

(٣٤) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali from Muhammad bin Sinan from someone that Abu Ja'far al-Baqir (as) had said:

"You still expect (deliverance) until Allah sends for this matter one, whom you do not know whether he is created or not."(٢)

These traditions are clear in referring to the twelfth imam (al-Mahdi) because there has not been any disagreement about the birth of any one of the other eleven imams or about their existence or inexistence besides that none of people has said that any of these eleven imams has disappeared or that seditions have occurred in religion during their periods or confusion has spread among people about the condition of those imams except this imam (al-Qa'im).

Imam Abu Abdullah as-Sadiq (as) has declared that when saying: "If three names (of the imams); Muhammad, Ali and al-Hasan succeed, the fourth (imam) will be al-Qa'im."

The will of Allah has determined to make this imam disappear

١- Ibid.

٢- Ibid.

in order to try the people during this disappearance of the authority of Allah and to sift the pure ones, who submit to Allah by believing in His authority even if the authority is not among them and who believe that Allah will never leave the world without an authority even if the person of that authority is absent.

٣٥ – أخبرنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا عباد بن يعقوب، قال: حدثنا يحيى بن سالم، عن أبى جعفر الباقر أنه قال:

صاحب هذا الأمر أصغرنا سناً وأخملُنا شخصاً.

قلت: متى يكون ذاك؟

قال: إذا سارت الركبان ببَيعه الغلام، فعند ذلك يرفع كل ذى صيصيه لواء، فانتظروا الفرج.

(٣٥) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from Yahya bin Salim that Abu Ja'far al-Baqir (as) had said:

"The man of this matter is the youngest and obscurest one of us."

Yahya asked him: "When will that (deliverance) be?"

He said: "When delegations go to pay homage to a young boy and every fort ((powerful chief) raises a flag (becomes independent) then you expect deliverance."(١)

No one of the infallible imams has become imam while he is yet too young except this imam (al-Mahdi), whom Allah has granted the imamate and wisdom while he is yet a child as Jesus Christ and Yahya bin Zachariah, whom Allah has granted the Book, prophethood, knowledge and wisdom while yet children.

The evidence for that is the saying of Abu Abdullah as-Sadiq (as) "He (al-Qa'im) has aspects of four prophets (...).

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١ - Dala'il al-Imama p.٢٥٨, Ithbat al-Hudat, vol.٣ p.٥٣٥, Biharul Anwar, vol.٥١ p.٣٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol. ٣ p.٢٥٩.

One of them is Jesus the son of Marry (as), who has been granted wisdom, knowledge and prophethood while yet a child.

٣٦ – حدثنا محمد بن همام قال: حدثنا أحمد بن ما بنداذ قال: حدثنا أحمد بن هلال، عن أميه بن على القيسى قال:

قلت لأبى جعفر محمد بن على الرضا: مَن الخلف بعدك؟

فقال: ابنى علىّ وابنا علىّ. ثم أطرق ملياً ثم رفع رأسه ثم قال: إنها ستكون حيره.

قلت: فإذا كان ذلك فإلى أين؟

فسكت ثم قال: لا أين – حتى قالها ثلاثا.

فأعدتُ عليه، فقال: إلى المدينه.

فقلت: أى المدن؟ فقال: مدينتنا هذه، وهل مدينه غيرها؟

(٣٦) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal that Umayya bin Ali al-Qayssi had said: I said to Abu Ja'far Muhammad bin Ali al-Jawad(١) (as): Who is the successor after you?"

He said: "My son Ali and Ali's two sons."

He pondered for a while and then raised his head and said: "Confusion will occur then."

I said: "If that occurs, where will we go then?"

He kept silent and then said: "Nowhere!" He repeated it three times.

I repeated my question.

He said: "To Medina."

I said: "Which Medina?"

He said: "This Medina. Is there another one than ours?"

The same was narrated by Ali bin Ahmad from Obaydillah bin Musa from Ahmad bin

al-Husayn from Ahmad bin Hilal from Umayya bin Ali al-Qayssi.(٢)

٣٧ – حدثنا محمد بن همام قال: حدثنى أبو عبد الله محمد بن عصام قال: حدثنا أبو سعيد سهل بن زياد الآدمى، قال: حدثنا عبد العظيم بن عبد الله الحسنى، عن أبى جعفر محمد بن على الرضا

١- He is the ninth imam of the Shia.

٢- Ithbat al-Wassiyya p.١٩٣, Kifayatul Athar p.٢٨٠, Ithbat al-Hudat, vol.٣ p.٣٥٦, Hilyatul Abrar, vol.٢ p.٤٧٨, Biharul Anwar, vol.٥١ p.١٥٦, ١٥٨, Bisharatul Islam p.١٥٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٨٤.

أنه سمعه يقول:

إذا مات ابنى علىّ بـدا سـراج بعـده ثم خفىَ، فويل للمرتاب وطوبى للغريب الفارّ بدينه، ثم يكون بعد ذلك أحداث تشيب فيها النواصى ويسير الصم الصلاب.

Muhammad bin Hammam narrated from Abu Abdullah Muhammad bin Issam (٣٧) from Abu Sa'eed Sahl bin Ziyad al-Aadami from Abdul Adheem bin Abdullah al-Hasani that Abu Ja'far Muhammad bin Ali al-Jawad (as) had said:

"When my son Ali dies another lamp will shine after him and then disappearance will be there. Woe unto the doubter and blessed is he, the stranger and the fleer with his religion. After that there will be terrible events that make the young old and make mountains move from their places."(١)

Which confusion is greater than this one, which has made masses of people deviate from the straight path because of doubting, weak faith and impatience before sufferings? Only the sincere believers, and how few they are, has succeeded in this test and has kept to the path of Muhammad (as) and the progeny of Muhammad (as).

٣٨ – حـدثنا محمـد بن يعقوب الكلينى قال: حـدثنا محمـد بن يحيى، عن أحمد بن إدريس، عن محمد بن أحمد، عن جعفر بن القاسم، عن محمد بن الوليد الخزاز، عن الوليد بن عقبه، عن الحارث بن زياد، عن شعيب، عن أبى حمزه قال:

دخلت على أبى عبد الله فقلت له: أنت صاحب هذا الأمر؟

فقال: لا.

فقلت: فولدك؟

فقال: لا.

فقلت: فولد ولدك؟

فقال: لا.

قلت: فولد ولد ولدك؟

قال: لا.

قلت: فمن هو؟

قال: الذی یملأها عدلاً کما مُلئت ظلماً وجوراً، لعلی فتره من الأئمه یأتی کما أن النبی بعث علی

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۱ - Ithbat al-Hudat, vol.۳ p.۵۳۵, Biharul Anwar, vol.۵۱ p.۱۵۷, Bisharatul Islam p.۱۵۸, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۸۴.

فتره من الرسل.

(٣٨) Muhammad bin Ya'qoob al-Kulayni narrated from Muhammad bin Yahya from Ahmad bin Idreess from Muhammad bin Ahmad from Ja'far bin al-Qassim from Muhammad bin al-Waleed al-Khazzaz from al-Waleed bin Aqaba from al-Harith bin Ziyad that Shu'ayb bin Abu Hamza had said:

"Once I came to Abu Abdullah as-Sadiq (as) and said to him: Are you the man of this matter?"

He said: "No."

I said: "Is he your son?"

He said: "No."

I said: "Is he your grandson?"

He said: "No."

I said: "Is he your grandson's son?"

He said: "No."

I said: "Who is he then?"

He said: "It is he, who will fill the world with justice after it has been filled with injustice and oppression. He will come after a cessation of imams as Prophet Muhammad (as) has been sent after a cessation of prophets."(١)

٣٩ – حدثنا محمد بن يعقوب قال: حدثنا على بن محمد، عن بعض رجاله، عن أيوب بن نوح، عن أبى الحسن الثالث أنه قال:

إذا رفع علمكم من بين أظهرِكم فتوقعوا الفرج من تحت أقدامكم.

(٣٩) Muhammad bin Ya'qoob narrated from Ali bin Muhammad from some of his companions from Ayyoob bin Noah that Abul Hasan ar-Redha (as) had said:

"If your knowledge has been removed from among you, then expect deliverance to

come soon."(۲)

۴۰ – محمد بن يعقوب قال: حدثنا أبو على الأشعرى، عن محمد بن حسان، عن محمد بن على، عن عبد الله بن القاسم، عن المفضل بن عمر، عن أبى عبد الله أنه سئل عن قول الله

فَإِذَا نُقِرَ فِى النَّاقُورِ

قال:

إنّ منّا إماماً مستتراً، فإذا أراد الله عزَّ

۱- Al-Kafi, vol.۱ p.۳۴۱, Iqd ad-Durar p.۱۵۸, Ithbat al-Hudat, vol.۳ p.۴۴۵, Biharul Anwar, vol.۵۱ p.۳۹, Muntakhab al-Athar p.۲۴۹, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۵۲.

۲- Al-Kafi, vol.۱ p.۳۴۱, Ithbat al-Wassiyya p.۲۲۶, Kamal ad-Deen p.۳۸۱, Ithbat al-Hudat, vol.۳ p.۴۴۶, Biharul Anwar, vol.۵۱ p.۱۵۵, ۱۵۹, Mir'at al-Oqool, vol.۴ p.۵۶, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۲۰۷.

ذِكره إظهارَ أمرِه نكت فی قلبه نكتةً فظهر فقامَ بأمر الله .

(۴۰) Muhammad bin Ya'qoob narrated from Abu Ali al-Ash'ari from Muhammad bin Hassaan from Muhammad bin Ali from Abdullah bin al-Qassim from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had been asked about this Qur'anic verse, "For when the trumpet is sounded,"(۱) and he had said:

"From among us there will be a hidden imam. When Allah wants him to rise, He will prick him in the heart and he will appear to execute the order of Allah."(۲)

۴۱ – حدثنا محمد بن يعقوب قال: حدثنا عده من أصحابنا، عن أحمد بن محمد عن الحسن بن علی الوشاء، عن علی بن أبی حمزه، عن أبی بصير عن أبی عبد الله أنه قال:

لا بُدّ لصاحب هذا الأمر من غيبه ولا بدّ له فی غيبته من عزله، ونعم المنْزل طيبه، وما بثلاثين من وحشه.

(۴۱) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad from al-Hasan bin Ali al-Washsha' from Ali bin Abu Hamza from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"The man of this matter must disappear and he is to be in isolation during his disappearance. How good abode Tayba(۳) is! No loneliness is among thirty!"(۴)

۴۲ – وأخبرنا محمد بن يعقوب، عن عده من رجاله، عن أحمد بن محمد، عن علی بن الحكم، عن أبی أيوب الخزاز، عن محمد بن مسلم قال: سمعت أبا عبد الله يقول:

إنْ بلغَكم عن صاحبكم غيبةٌ فلا تنكروها.

(۴۲) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad

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۱- Qur'an, ۷۴:۸.

۲- Al-Kafi, vol.۱ p.۳۴۳, Ithbat al-Wassiyya p.۲۲۸, Kamal ad-Deen p.۳۴۹, al-Ghayba by at-Toossi p.۱۶۴, Rijal al-Kashshi p.۱۹۲.

۳- Tayba is one of the names of Medina.

۴- Al-Kafi, vol.۱ p.۳۴۰, Taqreeb al-Ma'arif p.۱۹۰, Ithbat al-Hudat, vol.۳ p.۴۴۵, Biharul

.Anwar, vol.٥٢ p.١٥٧

bin Muhammad from Ali bin al-Hakam from Abu Ayyoob al-Khazzaz from Muhammad bin Muslim that Abu Abdullah as-Sadiq (as) had said:

"If you are informed that your man has disappeared, do not deny that."

The same was narrated by Muhammad bin Ya'qoob from Ali bin Ibraheem bin Hashim from Muhammad bin Abu Omayr from Abu Ayyoob al-Khazzaz from Muhammad bin Muslim.(١)

٤٣ – حدثنا على بن الحسين المسعودى قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازى، عن محمد بن على الكوفى، عن الحسن بن محبوب، عن عبد الله بن جبله، عن على بن أبى حمزه، عن أبى عبد الله أنه قال:

لو قد قام القائم لأنكَرَه الناس لأنّه يرجع إليهم شاباً موفقاً، لا يثبت عليه إلّا مَن قد أخذ الله ميثاقَه فى الذرّ الأول.

(٤٣) Ali bin al-Husayn al-Mass'oodi narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from al-Hasan bin Mahboob from Abdullah bin Jibilla from Ali bin Abu Hamza that Abu Abdullah as-Sadiq (as) had said:

"When al-Qa'im (as) rises, people will deny him because he will come back to them as a young man. No one will remain believing in him except those, with whom Allah has made a covenant since the first creation."

In another tradition he had said:

وإنّ مِن أعظم البليه أن يخرج إليهم صاحبُهم شاباً وهم يحسبونه شيخاً كبيراً.

"It is a great affliction that when their man (al-Qa'im) appears to them young while they think that he is an old man."(٢)

٤٤ – محمد بن همام قال: حدثنا جعفر بن

١- Al-Kafi, vol.١ p.٣٣٨, ٣٤٠, al-Ghayba by at-Toossi p.١٦٠, Ithbat al-Hudat, vol.٣ p.٤٣٩, ٤٤٤, Biharul Anwar, vol.٥١ p.١٤٦.

٢- Al-Ghayba by at-Toossi p.٤٢٠, Iqd ad-Durar p.٤١, Muntakhab al-Anwar al-Mudhee'a p.١٨٨, Ithbat al-Hudat, vol.٣ p.٥١٢, ٥٣٦, ٥٨٣, ٦٠٨, Hilyatul Abrar, vol.٢ p.٥٨٣.

محمـد بن مالك، قال: حـدثنى عمر بن طرخان، قال: حـدثنا محمد بن إسـماعيل، عن على بن عمر بن على بن الحسـين عن أبى عبد الله جعفر بن محمد أنه قال:

القائم من ولـدى يعمّر عمرَ الخليل عشـرين ومِائه سـنه يـدرى به، ثم يغيب غيبه فى الدهر ويظهر فى صوره شاب موفق ابن اثنتين وثلاثين سنه، حتى ترجع عنه طائفه من الناس، يملأُ الأرضَ قسطاً وعدلاً كما ملئت ظلماً وجوراً.

(۴۴) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Umar bin Tarkhan from Muhammad bin Issma'eel from Ali bin Umar bin Ali bin al-Husayn (as) that Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) had said:

"Al-Qa'im is one of my descendants. His old is like Abraham's old; one hundred and twenty years. He is recognized and then he disappears for a period of time and then he reappears as a young man of thirty-two years old. Some groups of people deviate from him. He fills the world with justice after it has been filled with injustice and oppression."(۱)

۴۵ – حدثنا على بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازى، قال: حدثنا محمد بن على الكوفى، عن إبراهيم بن هاشم، عن حماد بن عيسى، عن إبراهيم بن عمر اليمانى، عن أبى عبد الله أنه قال:

يقوم القائم وليس فى عنقه بيعه لأحد.

(۴۵) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Hashim from Hammad bin Eessa from Ibraheem bin Umar al-Yamani

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۱ - Dala'il al-Imama p.۲۵۸, al-Ghayba by at-Toossi p.۴۲۰, Ithbat al-Hudat, vol.۳ p.۵۱۱, Hilyatul Abrar, vol.۲ p.۵۸۴, Biharul Anwar, vol.۵۲ p.۲۸۷.

:that Abu Abdullah as-Sadiq (as) had said

(Al-Qa'im will rise and he has not paid homage to anyone at all."(١"

٤٦ – حدثنا محمد بن يعقوب قال: حدثنا محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن ابن أبى عمير، عن هشام بن سالم، عن أبى عبد الله أنه قال:

يقوم القائم وليس لأحد فى عنقه عقد ولا عهد ولا بيعه.

(٤٧) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin Muhammad from al-Husayn bin Sa'eed from ibn Abu Omayr from Hisham bin Salim :that Abu Abdullah as-Sadiq (as) had said

Al-Qa'im will rise and he has not paid homage to any one nor has he had a bond or a" (covenant with anyone at all."(٢

Imam Ali Confirms The Disappearance

There are some traditions narrated from Imam Ali (as) confirming the occurrence of the disappearance of Imam al-Mahdi (aj). The traditions talk about confusion and seditions (that occur during the absence of al-Qa'im) that no one will be saved from .except those, who will be patient before sufferings and distresses

١ – حدثنا به على بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازى، عن محمد بن على الكوفى، عن محمد بن سنان، عن أبى الجارود، عن مزاحم العبدى، عن عكرمه بن صعصعه، عن أبيه قال: كان على يقول:

لا تنفكّ هذه الشيعه حتى تكون بمنْزله المعز لا يدرى الخابس على أيّها يضع يده فليس لهم شرف يشرفونه، ولا سناد يستندون إليه فى أمورهم.

(١) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad

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١- Refer to the references of the previous tradition and Mo'jam Ahadeeth al-Imam al- .Mahdi, vol.٣ p.٣٧٣

٢- Ibid.

bin Ali al-Kufi from Muhammad bin Sinan from Abul Jarood from Muzahim al-Abdi from Akrima bin Sa'sa'a that his father had said: Ali (as) often said:

"The Shia come to a day that they become like the goats. The lion does not know which of them to catch. They will have no honor nor will they have a supporter to depend upon in their affairs."(١)

٢ – وأخبرنا على بن الحسين بإسناده، عن محمد بن سنان، عن أبى الجارود، قال: حدثنا أبو بدر، عن عليم، عن سلمان الفارسى أنه قال:

لا ينفكّ المؤمنون حتى يكونوا كمواه المعز، لا يدرى الخابس على أيّها يضع يده، ليس فيهم شرف يشرفونه ولاسناد يسندون إليه أمرهم.

(٢) Ali bin al-Husayn narrated from Muhammad bin Sinan from Abul Jarood from Abu Badr from Olaym that Salman al-Farisi had said:

"The believers come to a day that they become like the goats. The lion does not know which of them to catch. They will be with no honor nor will they have an assistant, to whom they refer their affairs."

٣ – وبه عن أبى الجارود، عن عبد الله الشاعر – يعنى ابن عقبه – قال: سمعت علياً يقول:

كأنى بكم تجولون جولان الإبل تبتغون مرعى، ولا تجدونها يا معشر الشيعه.

(٣) Abul Jarood narrated that Abdullah (bin Aqaba) al-Sha'ir (the poet) had said: I heard Ali (as) saying:

"O people of Shia, as if I see you wandering about like the camels looking for a pasture but without finding any."(٢)

٤ – وبه عن ابن سنان، عن يحيى بن المثنى العطار، عن عبد

١- Biharul Anwar, vol.٥١ p.١١٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٣.

٢- Kamal ad-Deen p.٣٠٢, ٣٠٤, I'lam al-Wara p.٤٠٠, Ithbat al-Hudat, vol.٣ p.٤٦٣, ٤٦٤,

.Biharul Anwar, vol.۵۱ p.۱۰۹, ۱۱۴

الله بن بكير؛ ورواه الحكم عن أبى جعفر أنه قال:

كيف بكم إذا صعدتم فلم تجدوا أحداً، ورجعتم فلم تجدوا أحداً!

(۴) Bin Sinan narrated from Yahya bin al-Muthanna al-Attar, also it was narrated by al-Hakam that Abu Ja'far al-Baqir (as) had said:

"How about you if you go and you do not find anyone (to resort to) and you come back (and you do not find anyone?"(۱)

۵ - حدثنا عبد الواحد بن عبد الله قال: حدثنا محمد بن جعفر القرشى، قال: حدثنى محمد بن الحسين بن أبى الخطاب قال: حدثنى محمد بن سنان، عن أبى الجارود، عن أبى جعفر أنه سمعه يقول:

لا تزالون تنتظرون حتى تكونوا كالمعز المهوله التى لا يبالى الجازر أين يضع يدَه منها، ليس لكم شرف تشرفونه، ولا سند تسندون إليه أموركم.

(۵) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan that Abul Jarood had heard Abu Ja'far al-Baqir (as) saying:

"You still wait until you become like frightened goats that the butcher does not care on which of he puts his hand. You will be of no honor and no supporter, to whom you refer your affairs."(۲)

Have these traditions referred save to the disappearance of the imam of deliverance, who is the honor, with which the Shia are honored, and to the disappearance of the means (the deputies) between him and his Shia? Are the deputies not the supporters, whom the Shia refer their affairs to during the disappearance of their imam (as) to be

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۱- Biharul Anwar, vol.۵۱ p.۱۳۹, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۱.

۲- Biharul Anwar, vol.۵۲ p.۱۱۰.

?delivered to the imam

By losing the imam and the means between them and their imam, the Shia become like the goats subjected to the test to be tried that which of them is to perish and which of them is to be saved.

These are what I have in my mind of traditions concerning the disappearance of Imam al-Mahdi (aj), whereas there are so much many other traditions talking about the subject.

Chapter ١١: Being patient in waiting for deliverance

١ – حدثنا أحمد بن محمد بن سعيد بن عقده الكوفى قال: حدثنا أحمد بن يوسف بن يعقوب الجعفى أبو الحسن، قال: حدثنا إسماعيل بن مهران قال: حدثنا الحسن بن على بن أبى حمزه، عن أبيه ووهيب بن حفص، عن أبى بصير، عن أبى عبد الله قال: إنه قال لى أبى:

لا بدّ لنارٍ من آذربيجان، لا يقوم لها شىء، وإذا كان ذلك فكونوا أحلاسَ بيوتكم وألبدوا ما ألبدنا، فإذا تحرك متحركُنا فاسعوا إليه ولو حبواً، والله لكأنى أنظر إليه بين الركن والمقام يبايع الناس على كتاب جديد، على العرب شديد. وقال: ويلٌ لطغاه العرب من شرّ قد اقترب.

(١) Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi Abul Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah as-Sadiq (as) had said: My father (as) has said to me:

There must be a fire (war) from Azerbaijan that leaves nothing. If it occurs, then you are to stay at homes and remain as we have remained.

If our revolter (al-Qa'im) rises, you are to hasten to join him even crawling. By Allah, as if I see him between the temple (of Abraham) and the corner (of the Kaaba) being paid homage on a new covenant. He will be severe with the Arabs. Woe unto the arrogants of the Arabs from an evil that is about to come."(١)

٢ – حدثنا أحمد بن محمد بن سعيد، عن بعض رجاله، عن على بن عماره الكنانى، قال: حدثنا محمد بن سنان، عن أبى الجارود، عن أبى جعفر قال: قلت له: أو صنى، فقال:

أوصيكَ بتقوى الله، وأن تلزمَ بيتك وتقعد فى دهماء هؤلاء الناس، وإيّاك والخوارج منّا فإنهم ليسوا على شىء ولا إلى شىء، واعلم أن لبنى أميّه مُلكاً لا يستطيع الناس أن تردعَه، وأن لأهل الحق دولةً إذا جاءت ولّاها الله لمن يشاء منا أهل البيت، فمَن أدركها منكم كان عندنا فى السنام الأعلى، وإنْ قبضه الله قبل ذلك خار له، واعلم أنه لا تقوم عصابه تدفع ضيماً أو تُعزّ ديناً إلّا صرعتهم المتيّه والبليه حتى تقوم عصابه شهدوا بدراً مع رسول الله لا يوارى قتيلهم ولا يرفع صريعهم ولا يُداوى جريحهم.

قلت: مَن هم؟

قال: الملائكه.

Ahmad bin Muhammad bin Sa'eed narrated from some of his companions from Ali (٢) bin Imara al-Kinani from Muhammad bin Sinan that Abul Jarood had said: I said to Abu Ja'far al-Baqir (as): Please, advise me!" He said:

"I advise you to fear Allah, to stay at home and to be away from these masses of people. Beware of the Kharijites(٢) because they are not

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١- Biharul Anwar, vol.٥٢ p.١٣٥.

٢- A sect of the Muslims that had seceded from Imam Ali (as) and had not believed in the infallible imams of Ahlul Bayt.

on the straight path nor will they get to a pleasant end. Know that the Umayyads have a strong rule that people can not stand against. Know that the faithful people will have a state. If that happens, Allah will entrust one of us with it. If anyone of you lives until that time, he will be with us in the highest position (of Paradise) and if he dies before that, Allah will choose to him as He wills. Know that no group rising to resist oppression or to defend faith unless death is the end until a group, that has fought with the Prophet (S) in the battle of Badr and whose killed ones are not buried, whose felled ones are not lifted and whose wounded ones are not cured, rises."

I asked: "Who are they?"

He said: "The angels."(١)

٣ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثنى على بن الحسن التيملى قال: حدثنا الحسن ومحمد ابنا على بن يوسف، عن أبيهما، عن أحمد بن على الحلبى، عن صالح بن أبى الأسود، عن أبى الجارود قال: سمعت أبا جعفر يقول:

ليس منّا أهل البيت أحد يدفع ضيماً ولا يدعو إلى حق إلّا صرعته البليةُ حتى تقوم عصابه شهدت بدراً، لا يُوارى قتيلها ولا يُداوى جريحها.

قلت: مَن عنىَ أبو جعفر بذلك؟

قال: الملائكه.

(٣) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Hasan and Muhammad the sons of Ali bin Yousuf from their father from Ahmad bin Ali al-Halabi from Salih bin Abul Aswad that Abul Jarood had

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١- Ithbat al-Hudat, vol.٣ p.٥٣٦, Biharul Anwar, vol.٥٢ p.١٣٦, Mustadrak al-Wassa'il, vol.١١ p.٣٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٦٧.

:said: I heard Abu Ja'far al-Baqir (as) saying

None of us, Ahlul Bayt, resisting an oppression or inviting for a truth, unless death is" his end until a group, that has fought in the battle of Badr and whose killed ones are ".not buried and whose wounded ones are not cured, rises

"?I said: "Whom do you mean

(He said: "The angels."(١

٤ - حدثنا محمد بن همام ومحمد بن الحسن بن محمد بن جمهور جميعاً، عن الحسن بن محمد بن جمهور، عن أبيه، عن سماعه بن مهران، عن أبى الجارود، عن القاسم بن الوليد الهمدانى، عن الحارث الأعور الهمدانى قال: قال أمير المؤمنين على المنبر:

إذا هلك الخاطب وزاغ صاحب العصر وبقيت قلوب تتقلب فمِن مخصب ومجدب، هلك المتمنّون واضمحل المضمحلّون، وبقى المؤمنون، وقليل ما يكونون ثلاثمائه أو يزيدون، تُجاهد معهم عصابةٌ جاهدت مع رسول الله يوم بدر، لم تُقتل ولم تمُت.

Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin (٤) Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Suma'a bin Mihran from Abul Jarood from al-Qassim bin al-Waleed al-Hamadani from al-Harith al-A'war al-Hamadani that Amirul Mo'mineen (as) had said from above the :minbar

If al-Khattab is perished, the imam of the age disappears and the hearts begin to" turn here and there; some fertile and some barren, then the ill-wishers will perish, the vanishers will vanish and the believers will remain and how few they will be; three hundred or a little more! A group that has fought with the Prophet (S) in the battle of ,Badr

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١- Mustadrak al-Wassa'il, vol.١١ p.٣٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٦٦.

that none of them has been killed or has died, will fight with them (with the imam and his followers)."[1]

Imam Ali (as) means that when the imam of the age (al-Mahdi) disappears from the sight of people, the Shia becomes confused and they disagree among themselves. Some of them still keep to the truth (fertile hearts) and others deviate from the truth (barren hearts). Then he says that the ill-wishers will be perished because they do not submit to Allah and they want Him to hasten His order. They see that the period become too long and so they perish before the coming of deliverance. Allah saves the patient and submissive believers and rewards them with what they deserve.

They are the few true believers as Imam Ali has said that they are three hundred ones or a little more, whom Allah qualifies to support His guardian and to fight His enemy. They are the rulers, the viziers and the assistants of al-Qa'im (as) over the world after the war comes to an end and the world enjoys peace. Then Imam Ali (as) says that "A group that has fought with the Prophet (S) in the battle of Badr and that none of them has been killed or has died will fight with them." He means that Allah will assist al-Qa'im (as) with the three hundred or more of the angels, who have assisted the Prophet (S) and his companions in the battle of Badr.

٥ – أخبرنا أحمد بن محمد

p: ٢٩٣

١- Biharul Anwar, vol.٥٢ p.١٣٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.١٠٣.

بن سعيد قال: حدثنا حميد بن زياد الكوفى، قال: حدثنا على بن الصباح بن الضحاك، عن جعفر بن محمد بن سماعه، عن سيف التمار، عن أبى المرهف قال: قال أبو عبد الله:

هلكت المحاضير. قال: قلت: وما المحاضير؟ قال: المستعجلون، ونجا المقربون، وثبت الحصن على أوتادها. كونوا أحلاس بيوتكم، فإن الغبره على مَن أثارها، وإنهم لا يريدونكم بجائحه إلاّ أتاهم الله بشاغل إلاّ من تعرض لهم.

(٥) Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad al-Kufi from Ali bin as-Sabah bin ad-Dhahhak from Ja'far bin Muhammad bin Suma'a from Sayf at-Tammar from Abul Murhaf that Abu Abdullah as-Sadiq (as) had said:

"The hasteners will perish and those nearest to Allah will be saved! Keep to your homes because seditions will be against those, who cause them! Whenever they wish you a distress, Allah afflicts them with what makes them busy away from you except those, who follow them."(١)

٦ - حدثنا أحمد بن محمد بن سعيد قال: حدثنى يحيى بن زكريا بن شيبان، قال: حدثنا يوسف بن كليب المسعودى، قال: حدثنا الحكم بن سليمان، عن محمد بن كثير، عن أبى بكر الحضرمى قال: دخلت أنا وأبان على أبى عبد الله وذلك حين ظهرت الرايات السود بخراسان، فقلنا: ما ترى؟ فقال:

إجلسوا فى بيوتكم، فإذا رأيتمونا قد اجتمعنا على رجل فانهدوا إلينا بالسلاح.

(٦) Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban from Yousuf bin Kulayb al-Mass'oodi from al-Hakam bin Sulayman from Muhammad bin Kuthayr that Abu Bakr al-Hadhrami had said: Once Abban and I came to Abu Abdullah as-Sadiq

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١- Biharul Anwar, vol.٥٢ p.١٣٨.

as) when the black banners (revolts) had been raised in Khurasan (Persia). We asked) :him: "What do you think about that?" He said

Stay at home and when you see us agree unanimously upon a man, then hurry to us" (with your weapons."(١)

٧ – وحدثنا محمد بن همام قال: حدثنى جعفر بن محمد بن مالك الفزارى، قال: حدثنى محمد بن أحمد، عن على بن أسباط، عن بعض أصحابه، عن أبى عبد الله أنه قال:

كفّوا ألسنتكم والزموا بيوتكم، فإنه لا يصيبكم أمرٌ تُخصّون به أبداً ويصيب العامةَ ولا تزال الزيديه وقاء لكم أبداً.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik al-Fazari (٨) from Muhammad bin Ahmad from Ali bin Asbat from some of his companions that Abu :Abdullah as-Sadiq (as) had said

Keep silent and remain in your houses because no bad will afflict you especially," which will afflict the rest of people, and as long as the (revolutionary) Zaydites(٢) will ".be as a frontstead between you and the governments

٨ – وحدثنا على بن أحمد قال: حدثنا عبيد الله بن موسى العلوى، عن محمد بن موسى، عن أحمد بن أبى أحمد، عن محمد بن على، عن على بن حسان، عن عبد الرحمن بن كثير قال: كنت عند أبى عبد الله يوماً وعنده مهزم الأسدى، فقال: جعلنى الله فداك، متى هذا الأمر الذى تنتظرونه؟ فقد طال علينا. فقال:

يا مهزم، كذب المتمنّون، وهلك المستعجلون، ونجا المسلمون، وإلينا يصيرون.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin (٨) Musa from Ahmad bin Abu Ahmad from Muhammad bin Ali from

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١ – Hilyatul Abrar, vol.٢ p.٦٤٤, Biharul Anwar, vol.٥٢ p.١٣٨, Mustadrak al-Wassa'il, vol.١١ .p.٣٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٦٥

٢ – A sect of Shi'ite Muslims owing allegiance to Zayd ibn 'Ali, grandson of Husayn ibn 'Ali. Doctrinally the Zaydiyah are closer to the majority Sunnites than are the other .Shi'ites

Ali bin Hassaan that Abdurrahman bin Kuthayr had said: One day I was with Abu Abdullah as-Sadiq (as) and Muhzim al-Asadi was there too. Muhzim said to Abu Abdullah as-Sadiq (as), "May Allah make me die for you! When will this matter, which you are waiting for, take place? It has been delayed too much." Abu Abdullah (as) said:

"O Muhzim, the ill-whishers have told lies, the hasteners will perish and the believers will be saved and will be with us."(١)

٩ – علی بن أحمد، عن عبید الله بن موسی العلوی، قال: حدثنا علی بن الحسن، عن علی بن حسان، عن عبد الرحمن بن کثیر، عن أبی عبد الله فی قول الله

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

قال:

هو أمرُنا، أمرَ الله أن لا تستعجل به حتی یؤیده الله بثلاثه أجناد: الملائکه، والمؤمنین، والرعب. وخروجه کخروج رسول الله ، وذلک قوله تعالی

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin al-Hasan (٩) from Ali bin Hassaan from Abdurrahman bin Kuthayr that Abu Abdullah as-Sadiq (as) had said when talking about the Qur'anic verse, "Allah's commandment has come, therefore do not desire to hasten it"(٢)

"It is our matter. Allah the Almighty has ordered not to hasten it until He assists it with three armies; the angels, the believers and fright. His (al-Qa'im's) advent will be like the advent of the Prophet (S) as Allah has said, "Even as your Lord caused you

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١- Al-Kafi, vol.١ p.٣٦٨, al-Imama wet Tabsira p.٩٥, al-Ghayba by at-Toossi p.٢٦٢, Biharul Anwar, vol.٥٢ p.١٠٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٧٩.

٢- Qur'an, ١٦:١.

(to go forth from your house with the truth.(١)"(٢)

١٠ – أخبرنا محمد بن همام ومحمد بن الحسن بن محمد بن جمهور جميعاً، عن الحسن بن محمد بن جمهور، عن أبيه، عن سماعه بن مهران، عن صالح بن ميثم ويحيى بن سابق جميعاً عن أبى جعفر الباقر أنه قال:

هلك أصحاب المحاضير، ونجا المقربون، وثبت الحصن على أوتادها. إنّ بعد الغمّ فتحاً عجيباً.

(١٠) Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Suma'a bin Mihran from Salih bin Maytham and Yahya bin Sabiq that Abu Ja'far al-Baqir (as) had said:

The hasteners will perish and those nearest to Allah will be saved! After distress" (there will be a wonderful deliverance!"(٣)

١١ – وحدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا أحمد بن يوسف بن يعقوب الجعفى قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن على بن أبى حمزه، عن الحكم بن أيمن، عن ضريس الكناسى، عن أبى خالد الكابلى، قال: قال على بن الحسين:

لَوَددتُ إنى تركت فكلّمت الناس ثلاثاً، ثم قضى الله فىَّ ما أحبّ، ولكن عزمةً من الله أن نصبر.

ثم تلا هذه الآيه

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ

ثم تلا أيضا قولَه تعالى

لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

(١١) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from al-Hakam bin Ayman from

١- Qur'an, ٨:٥.

٢- Ta'weel al-Aayat, vol.١ p.٢٥٢, Ithbat al-Hudat, vol.٣ p.٥٦٢, Hilyatul Abrar, vol.٢ p.٦٢٦, Tafseer al-Burhan, vol.٢ p.٣٥٩, al-Mahajja p.١١٤, Biharul Anwar, vol.٥٢ p.٣٥٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٠٩.

٣- Biharul Anwar, vol.٥٢ p.١٣٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٢٤.

Dhurays al-Kinasi from Abu Khalid al-Kabuli that Ali bin al-Husayn as-Sajjad(١) (as) had said:

"I wish I was permitted to talk to people three times (about three things) and then Allah might do to me whatever He liked. But it is the will of Allah that we are to be patient and to wait."

Then he recited this Qur'anic verse: "And most certainly you will come to know about it after a time"(٢) and then he recited, "And you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon."(٣)(٤)

١٢ – علی بن أحمد قال: حدثنا عبید الله بن موسی العلوی، عن علی بن إبراهیم بن هاشم، عن علی بن إسماعیل، عن حماد بن عیسی، عن إبراهیم بن عمر الیمانی، عن أبی الطفیل، عن أبی جعفر محمد بن علی، عن أبیه علی بن الحسین : أن ابن عباس بعث إلیه مَن یسأله عن هذه الآیه

یَا أَیُّهَا الَّذِینَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّکُمْ تُفْلِحُونَ

فغضب علیّ بن الحسین وقال للسائل: ودِدتُ أن الذی أمرک بهذا واجهنی به. ثم قال:

نزَلَت فی أبی وفینا ولم یکن الرباط الذی أمرَنا به بعد وسیکون ذلک ذریّه من نسلنا المرابط.

ثم قال: أما إنّ فی صلبه (یعنی ابن عباس) ودیعهً ذرئت لنارِ جهنم، سیخرجون أقواماً من دین الله أفواجاً وستصبغ الأرض بدماء فراخ من فراخ آل محمّد تنهض تلک الفراخ فی غیر وقت،

١- He is the fourth imam of the Shia.

٢- Qur'an, ٣٨:٨٨.

٣- Qur'an, ٣:١٨٦.

٤- Tafseer al-Ayyashi, vol.١ p.٢١١, Biharul Anwar, vol.٦٨ p.٢٢٣, vol.٧١ p.٤٢٣.

وتطلب غير مدرك، ويرابط الذين آمنو ويصبرون ويصابرون حتى يحكم الله، وهو خير الحاكمين.

(١٢) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem bin Hashim from Ali bin Issma'eel from Hammad bin Eessa from Ibraheem bin Umar al-Yamani from Abut-Tufayl that Abu Ja'far Muhammad bin Ali al-Baqir (as) had said:

Once ibn Abbas sent a messenger to Ali bin al-Husayn as-Sajjad (as) asking him about this Qur'anic verse, "O you who believe! Be patient and excel in patience and remain steadfast."(١) Ali bin al-Husayn (as) became angry and said to the messenger: "I wish that he, who has sent you with this, faced me with it." Then he said: "This verse has been revealed about my father and us. Perseverance that we have been ordered of has not occurred yet. It will be for some of our descendants." Then he added: "From his (ibn Abbas's) progeny there are some descendants created to be in Hell. They will deviate great masses of people from the religion of Allah. The earth will be dyed with the blood of the descendants of Muhammad's progeny. Those descendants will rise in unsuitable times and ask for unattainable things. The believers will remain steadfast and persevere until Allah determines and He is the best of judges."(٢)

١٣ – حدثنا على بن أحمد، عن عبيد الله بن موسى، عن هارون بن مسلم، عن القاسم بن عروه، عن بريد بن معاويه العجلى، عن أبى جعفر محمد بن على الباقر فى قوله

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا

١- Qur'an, ٣:٢٠٠.

٢- Biharul Anwar, vol.٢٤ p.٢١٩.

وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

فقال:

اصبروا على أداء الفرائض، وصابروا عدوكم، ورابطوا إمامَكم المنتظرَ.

Ali bin Ahmad narrated from Obaydillah bin Musa from Haroon bin Muslim from al- (١٣) Qassim bin Orwa from Burayd bin Mo'awiya al-Ijli that Abu Ja'far al-Baqir (as) had said when talking about the Qur'anic verse, "Be patient and excel in patience and remain steadfast".

Be patient in offering the obligations, persevere before your enemies and wait for" your expected imam."(١)

١٤ – حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك قال: حدثني أحمد بن على الجعفى، عن محمد بن المثنى الحضرمى، عن أبيه، عن عثمان بن زيد عن جابر، عن أبى جعفر محمد بن على الباقر قال:

مثلُ خروج القائم منّا أهل البيت كخروج رسول الله ، ومثل مَن خرج منا أهل البيت قبل قيام القائم مثل فرخ طار فوقع مِن وكره فتلاعَبت به الصبيان.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (١٤) Ahmad bin Ali al-Ju'fi from Muhammad bin al-Muthanna al-Hadhrami from his father from Uthman bin Zayd from Jabir that Abu Ja'far al-Baqir (as) had said:

The advent of al-Qa'im (as) is like the advent of the messenger of Allah (as). If any of" us, Ahlul Bayt, rises before the advent of al-Qa'im (as), he will be like a young bird that flies and falls down and then children play with it."(٢)

١٥ – حدثنا على بن أحمد، عن عبيد الله بن موسى، عن أحمد بن الحسين، عن على بن عقبه، عن موسى بن أكيل النميرى، عن العلاء بن سيابه، عن أبى عبد

١- Ta'weel al-Aayat, vol.١ p.١٢٧, Ithbat al-Hudat, vol.٣ p.٥٣١, Ghayatul Maram p.٤٠٨, al-Mahajja p.٥٢, Tafseer al-Burhan, vol.١ p.٣٣٤, Biharul Anwar, vol.٢٤ p.٢١٩.

٢- Biharul Anwar, vol.٥٢ p.١٣٩.

الله جعفر بن محمد أنه قال:

مَن مات منكم على هذا الأمر منتظراً كان كمَن هو فى الفسطاط الذى للقائم .

(١٥) Ali bin Ahmad narrated from Obaydillah bin Musa from Ahmad bin al-Husayn from Ali bin Aqaba from Musa bin Akeel an-Nimyari from al-Ala' bin Sayaba that Abu Abdullah as-Sadiq (as) had said:

"Whoever of you dies while still believing in this matter and waiting (for the expected (imam) is like one, who will be in the camp of al-Qa'im (as)."(١)

١٦ – حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا أحمد بن يوسف بن يعقوب الجعفى أبو الحسن، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن على بن أبى حمزه، عن أبيه ووهيب بن حفص، عن أبى بصير، عن أبى عبد الله أنه قال ذات يوم:

ألا أخبركم بما لا يقبل الله من العباد عملاً إلاّ به؟ فقلت: بلى، فقال:

شهادةُ أن لا إله إلاّ الله، وأن محمداً عبده ورسوله والإقرار بما أمر الله، والولايه لنا، والبراءه من أعدائنا (يعنى الأئمه خاصه) والتسليم لهم، والورع والاجتهاد والطمأنينه، والانتظار للقائم . ثم قال: إن لنا دوله يجيء الله بها إذا شاء. ثم قال: مَن سرّه أن يكون من أصحاب القائم فلينتظرْ وليعمل بالورع ومحاسن الأخلاق وهو منتظر، فإن مات وقام القائم بعده كان له من الأجر مثل أجر مَن أدركه، فجدّوا وانتظروا هنيئاً لكم أيتها العصابه المرحومه.

(١٦) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi Abul Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and

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١- Al-Mahasin p.١٧٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٠٢.

:Wuhayb bin Hafs from Abu Baseer that Abu Abdullah as-Sadiq (as) had said one day

Do I tell you of that which Allah does not accept any doing from His people except“
”?with

”!The narrator said: “Yes, please

He said: “Witnessing that there is no god but Allah and Muhammad is the messenger of Allah, submitting to the orders of Allah, believing in the guardianship of the infallible imams, submitting to them and disavowing their enemies, piety, sincerity of faith and waiting for al-Qa'im (as). There will be a state for us, Ahlul Bayt. Allah achieves that when He wills. Whoever likes to be one of al-Qa'im's companions has to wait while being pious and acting morally. If that one dies before the advent of al-Qa'im (as), he will be rewarded as if he has accompanied al-Qa'im (as). Try your best (in being pious) (and wait. How lucky you are, O you the mercified group!”(١

١٧ – علی بن أحمد، عن عبید الله بن موسی العلوی، عن محمد بن الحسین، عن محمد بن سنان، عن عمار بن مروان، عن منخل بن جمیل، عن جابر بن یزید، عن أبی جعفر الباقر أنه قال:

اسکنوا ما سکنت السماوات والأرض (أی لا تخرجوا علی أحد) فإنّ أمرَکم لیس به خفاء، ألا إنها آیه من الله لیست من الناس إلاّ إنها أضوءُ من الشمس لا تخفی علی بر ولا فاجر، أتعرفون الصبح؟ فإنها کالصبح لیس به خفاء.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin al- (١٧)
Husayn from Muhammad bin Sinan from Ammar bin

Ithbat al-Hudat, vol.٣ p.٥٣٦, Biharul Anwar, vol.٥٢ p.١٤٠, Mo'jam Ahadeeth al-Imam – ١
.al-Mahdi, vol.٣ p.٤١٧

Marwan from Munakhkhal bin Jameel from Jabir bin Yazeed that Abu Ja'far al-Baqir (as) had said:

Be quiet as long as the Heaven and the earth are quiet! Do not rebel against any one." Your matter is clear and not vague but it is a sign from Allah and not from people. It is brighter than the sun. It is neither ignored by a pious nor by a dissolute. Do you see morning? It is like morning, which is clear to everyone."(١)

Chapter ١٢: Disagreement among the Shia during the disappearance

١ - حدثنا محمد بن يعقوب قال: حدثنا على بن إبراهيم، عن أبيه، عن بن محبوب، عن يعقوب السراج وعن على بن رئاب، عن أبى عبد الله أنه قال: لما بويع لأمير المؤمنين بعد مقتل عثمان صعد المنبر وخطب خطبه ذكرها يقول فيها:

ألا إنّ بليّتكم قد عادت كهيئتِها يوم بعث الله نبيه . والذى بعثه بالحق لتبلبُلُنّ بلبلةً ولتغربلُنَّ غربله حتى يعود أسفلُكم أعلاكم وأعلاكم أسفلكم، وليسبقنّ سابقون كانوا قصّروا، وليقصرنّ سبّاقون كانوا سبقوا، والله ما كتمت وسمه ولا كذبت كذبه، ولقد نُبّئت بهذا المقام وهذا اليوم.

(١) Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from his father from bin Mahboob from Ya'qoob as-Sarraj and Ali bin Ri'ab that Abu Abdullah as-Sadiq (as) had said: When Amirul Mo'mineen (as) was paid homage as the caliph after Uthman had been killed, he ascended the minbar and made a speech. He said:

Your affliction became as it had been when Allah had sent His messenger" Muhammad (as). I swear by Him, Who has sent His messenger with the truth,

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١- Biharul Anwar, vol.٥٢ p.١٣٩.

that you will be confused and will be sifted until your notables become low and your lows become notable. Some of you, who have been indecent, will be virtuous and some, who have been virtuous, will be indecent. By Allah I have not hidden a truth nor have I told a lie. I have been inspired with this position and this day."(١)

٢ – حدثنا محمد بن يعقوب الكلينى قال: حدثنى عده من أصحابنا، عن أحمد بن محمد، عن معمر بن خلاد، قال: سمعت أبا الحسن يقول

الم

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

ثم قال لى: ما الفتنه؟

فقلت: جعلت فداك، الذى عندنا أن الفتنه فى الدين.

فقال: يفتنون كما يفتن الذهب. ثم قال: يخلصون كما يخلص الذهب.

(٢) Muhammad bin Ya'qoob al-Kulayni narrated from some of his companions from Ahmad bin Muhammad that Ma'mar bin Khallad had said: I heard Abul Hasan (Imam Ali) (as) reciting, "Alif Lam Mim. Do men think that they will be left alone on saying, We believe, and not be tried (with sedition)?(٢)" and then he asked: What is sedition?"

I said: "May I die for you! We think that sedition is in religion."

He said: "People are tried as gold is tried. They are purified as gold is purified."(٣)

٣ – حدثنا محمد بن يعقوب قال: حدثنا على بن إبراهيم، عن محمد بن عيسى، عن يونس، عن سليمان بن صالح رفعه إلى أبى جعفر محمد بن على الباقر قال: قال:

إنّ حديثكم هذا لتشمئز منه قلوب الرجال فانبذوه إليهم نبذاً فمَن أقرّ به فزيدوه، ومَن أنكر فذروه،

١- Biharul Anwar, vol.٣٢ p.٤٦.

٢- Qur'an, ٢٩:١-٢.

۳- Biharul Anwar, vol.۵۲ p.۱۱۵.

إنه لا بدّ من أن تكون فتنةٌ يسقط فيها كلّ بطانه ووليجه حتى يسقط فيها مَن يشق الشعره بشعرتين حتى لا يبقى إلّا نحن وشيعتنا.

(٣) Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from Muhammad bin Eessa from Younus from Sulayman bin Salih that Abu Ja'far al-Baqir (as) had said:

"Your talk (about al-Qa'im) disgusts the hearts of men. Say it to them forcefully. Say more to whoever accepts it and leave aside whoever denies it. There must be a sedition, by which companions, kin and even those, who split a hair into two (who are so strict and accurate), fall until no one remains save us and our sincere Shia (followers)."(١)

٤ – حدثنا أبو سليمان أحمد بن هوذه الباهلى، قال: حدثنا أبو إسحاق إبراهيم بن إسحاق النهاوندى سنه ثلاث وسبعين ومائتين قال: حدثنا عبد الله بن حماد الأنصارى سنه تسع وعشرين ومائتين، عن رجل، عن أبى عبد الله: أنه دخل عليه بعض أصحابه فقال له: جعلت فداك، إنى والله أحبك وأحب من يحبك، يا سيدى ما أكثر شيعتكم، فقال له: أذكرهم، فقال: كثير، فقال: تحصيهم؟ فقال: هم أكثر من ذلك. فقال أبو عبد الله:

أما لو كمُلت العدّه الموصوفه ثلاثمائه وبضعه عشر كان الذى تريدون، ولكنّ شيعتنا مَن لا يعدو صوته سمعه ولا شحناؤه بدنه ولا يمدح بنا معلناً ولا يخاصم بنا قالياً ولا يجالس لنا عايباً ولا يحدث لنا ثالباً ولا يحب لنا مبغضاً ولا يبغض لنا محباً.

(٤) Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Abu Iss'haq Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from someone that

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١- Biharul Anwar, vol.٥٢ p.١١٥.

:one of the companions had come to Abu Abdullah as-Sadiq (as) and said to him

May I die for you! By Allah, I love you and love whoever loves you. O my master, how“
”!many your Shia are

”?Abu Abdullah as-Sadiq (as) said: “Would you please mention them

”.The man said: “They are too many

”?He said: “Could you count them

”.The man said: “They are much more than to be counted

Abu Abdullah as-Sadiq (as) said: “If the number becomes three hundred and a little more then what you want will happen. Our Shia are those, whose voice dose not pass beyond their ears, nor does their zeal go beyond their body, nor do they praise us openly, nor quarrel with anyone because of us, nor sit with anyone criticizing us, nor talk with anyone abusing us, nor love whoever hates us and do not hate whoever ”.loves us

فقلت: فكيف أصنع بهذه الشيعه المختلفه الذين يقولون إنهم يتشيعون؟

فقال: فيهم التمييز وفيهم التمحيص وفيهم التبديل، يأتى عليهم سنون تفنيهم، وسيف يقتلهم، واختلافٌ يبددهم. إنما شيعتنا من لا يهرّ هرير الكلب ولا يطمع طمع الغراب، ولا يسأل الناس بكفّه وإن مات جوعاً.

قلت: جعلت فداك، فأين أطلب هؤلاء الموصوفين بهذه الصفه؟

فقال: أطلبهم فى أطراف الأرض، أولئك الخفيض عيشهم، المنتقله دارهم، الذين إن شهدوا لم يعرفوا، وإن غابوا لم يفتقدوا، وإن مرضوا لم يعادوا، وإن خطبوا لم يزوّجوا، وإن ماتوا لم يشهَدوا، أولئك الذين فى أموالهم يتواسون، وفى قبورهم يتزاورون، ولا تختلف أهواؤهم وإن اختلفت بهم البلدان.

The man said: “Then how do we deal with these different groups, who

”?pretend that they are Shia

He said: “They will be tried, purified and distinguished. Years come that will perish them, a sword that will kill them and disagreement that will scatter them. Our real Shia are those, who do not growl like a dog, do not covet like a crow and do not ask people for alms even if they die of hunger.”

”?The man said: “May I die for you! Where can I find such a kind of people

He said: “You can find them in the far sides of the world. They are those, whose lives are so simple, whose abodes move from place to another, who if are seen, will not be known, if absent, will not be missed, if become ill, will not be visited, if propose to a woman, will not be married and if die, their funerals will not be attended. It is they, who divide their monies among them, who visit each other in their graves and who never disagree even if their countries are different.”(۱)

The same was narrated by Muhammad bin Hammam from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Suma’a from Ahmad bin al-Hasan al-Maythami from Ali bin Mansoor from Ibraheem bin Muhzim al-Asadi from his father from Abu Abdullah as-Sadiq (as) but with an addition:

وإنْ رأوا مؤمناً أكرموه، وإن رأوا منافقاً هجروه، وعند الموت لا يجزعون، وفی قبورهم يتزاورون...

If they see a believer, they will honor him and if they see a hypocrite, they will leave“ him aside. They do not

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۱- Biharul Anwar, vol.۶۸ p.۱۶۴, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۰.

worry when about to die and they visit each other in their graves..."(١)

٦ - أخبرنا أحمد بن محمد بن سعيد قال: حدثني أحمد بن يوسف الجعفي، أبو الحسن من كتابه، قال: حدثنا إسماعيل بن مهران، عن الحسن بن علي بن أبي حمزه، عن أبيه ووهيب بن حفص عن أبي بصير، عن أبي عبد الله أنه قال:

مع القائم من العرب شيءٌ يسير.

فقيل له: إن من يصف هذا الأمر منهم لكثيراً.

قال: لا بد للناس من أن يمحصوا ويميزوا، ويغربلوا، وسيخرج من الغربال خلقٌ كثير.

(٦) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf al-Ju'fi Abul Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"There will be a very few Arabs with al-Qa'im (as)."

It is said to him: "But those, who talk about this matter among the Arabs, are so much many."

He said: "People must be tried, sifted and purified. Much many people will be thrown away from the sieve."(٢)

٧ - وأخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، عن الحسن بن محبوب الزراد، عن أبي المغرا، عن عبد الله بن أبي يعفور، عن أبي عبد الله أنه سمعه يقول:

ويلٌ لطغاه العرب من شرٍّ قد اقترب.

قلت: جعلت فداك، كم مع القائم من العرب؟

قال: شيء يسير.

فقلت: واللهِ إن من يصف هذا الأمر منهم لكثير.

فقال: لا بد للناس من أن يمحصوا ويميزوا ويغربلوا ويخرج من الغربال خلق

١- Ibid.

٢- Al-Kafi, vol.١ p.٣٧٠, Dala'il al-Imama p.٢٤٢, al-Idad al-Qawiyya p.٧٤, Ithbat al-Hudat, vol.٣ p.٥٣٧, Biharul Anwar, vol.٥ p.٢١٩, vol.٥٢ p.١١٤, ٣٤٨, Bisharatul Islam, vol.٢ p.١٩٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.٤٦.

كثير.

(٧) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from al-Hasan bin Mahboob az-Zarrad from Abul Mughra that Abdullah bin Abu Ya'foor had said: I heard Abu Abdullah as-Sadiq (as) saying:

"Woe unto the arrogants of the Arabs from a soon evil."

I said: "May I die for you! How many of the Arabs will be with al-Qa'im (as)?"

He said: "Very few."

I said: "By Allah, those, who talk about this matter among the Arabs, are too many!"

He said: "People must be tried, sifted and purified. Much many people will be thrown away from the sieve."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya and al-Hasan bin Muhammad from Ja'far bin Muhammad from al-Qassim bin Issma'eel al-Anbari from al-Hasan bin Ali from Abul Mughra from Abu Ya'foor.(١)

٨ – وأخبرنا علی بن أحمد، قال: حدثنا عبید الله بن موسی العلوی العباسی، عن أحمد بن محمد عن الحسن بن علی بن زیاد، عن علی بن أبی حمزه، عن أبی بصیر قال: سمعت أبا جعفر محمد بن علی یقول:

والله لتمیّزنّ، والله لتمحّصنّ، والله لتغربلنّ کما یغربل الزؤان من القمح.

(٨) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi al-Abbasi from Ahmad bin Muhammad from al-Hasan bin Ali bin Ziyad from Ali bin Abu Hamza that Abu Baseer had said:

I heard Abu Ja'far al-Baqir (as) saying: "By Allah, you are going to be tested, clarified and sifted like sifting out the Zu'an(٢) from wheat."(٣)

٩ – أخبرنا أحمد بن محمد بن سعید

۱- Ibid.

۲- Unwanted weed that often grows among wheat.

۳- Biharul Anwar, vol.۵۲ p.۱۱۴, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۱۵.

قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، عن عبد الله بن جبله، عن مسكين الرحال عن على بن أبى المغيره، عن عميره بنت نفيل قالت: سمعت الحسين بن على يقول:

لا يكون الأمر الذى تنتظرونه حتى يبرأ بعضكم من بعض ويتفل بعضكم فى وجوه بعض ويشهد بعضكم على بعض بالكفر، ويلعن بعضكم بعضاً.

فقلت له: ما فى ذلك الزمان من خير.

فقال الحسين: الخير كله فى ذلك الزمان، يقوم قائمنا، ويدفع ذلك كله.

(٩) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Miskeen ar-Rahhal from Ali bin Abul Mugheera that Omayra bint Nufayl had said:

I heard al-Husayn bin Ali (as) saying: "The matter that you are expecting will not occur until a time comes that you disavow each other, spit at the face of each other, declare unbelief against each other and curse each other."

I said to him: "There will be no goodness in that time!"

He said: "All the goodness will be in that time. Our Qa'im will rise and do away with all of that."(١)

١٠ - أخبرنا على بن أحمد قال: أخبرنا عبيد الله بن موسى العلوى، عن الحسن بن على، عن عبد الله بن جبله، عن بعض رجاله، عن أبى عبد الله أنه قال:

لا يكون ذلك الأمر حتى يتفل بعضكم فى وجوه بعض، وحتى يلعن بعضكم بعضاً، وحتى يسمى بعضكم بعضا كذابين.

(١٠) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from al-Hasan bin Ali from Abdullah bin

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١- Al-Ghayba by at-Toossi p.٤٣٧, al-Khara'ij wel Jara'ih, vol.٣ p.١١٥٣, Iqd ad-Durar p.٦٣, Muntakhab al-Anwar al-Mudhee'a p.٣٠, Ithbat al-Hudat, vol.٣ p.٧٢٦, Biharul Anwar, vol.٥٢ p.٢١١, Bisharatul Islam p.٨١, ٨٢, Muntakhab al-Athar p.٤٢٦, Mo'jam Ahadeeth al-

Imam al-Mahdi, vol.٣ p.١٧٠.

:Jibilla from some of his companions that Abu Abdullah as-Sadiq (as) had said

That matter (the appearance of al-Qa'im) will not occur until a time comes that you“
(spit at the face of each other, curse each other and call each other as liars.”(١)

١١ – وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن التيملى، قال: حدثنا محمد وأحمد بنا الحسن عن أبيهما، عن ثعلبه بن ميمون، عن أبى كهمس، عن عمران بن ميثم، عن مالك بن ضمره قال:

قال أمير المؤمنين: يا مالك بن ضمره، كيف أنت إذا اختلفت الشيعه هكذا؟ (وشبك أصابعه وأدخل بعضها فى بعض)

فقلت: يا أمير المؤمنين ما عند ذلك من خير.

قال: الخير كله عند ذلك، يا مالك، عند ذلك يقوم قائمنا فيقدم سبعين رجلًا يكذبون على الله وعلى رسوله ، فيقتلهم، ثم يجمعهم الله على أمر واحد.

(١١) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from Muhammad and Ahmad, the sons of al-Hasan from their father from Tha'laba bin Maymoon from Abu Kahmas from Imran bin Maytham that Malik bin Dhamra had :said

Amirul Mo'mineen (as) said to me: “O Malik bin Dhamra, how about you when the Shia“ .disagree like this?” He interlaced the fingers of his two hands

”.I said: “O Amirul Mo'mineen, there will be no any goodness then

He said: “O Malik, all the goodness will be then! At that time our Qa'im will appear. He will present seventy men as liars fabricating lies against Allah and His messenger (as) and he will kill them. Then Allah will make people agree

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.Biharul Anwar, vol.٥٢ p.١٣٤ -١

unanimously upon one thing."(١)

١٢ – وأخبرنا على بن أحمد، قال: أخبرنا عبيد الله بن موسى العلوى، عن على بن إسماعيل الأشعرى، عن حماد بن عيسى، عن إبراهيم بن عمر اليمانى، عن رجل، عن أبى جعفر أنه قال:

لتمحصُنّ يا شيعه آل محمد تمحيصَ الكُحل فى العين، وإنّ صاحب العين يدرى متى يقع الكحل فى عينه ولا يعلم متى يخرج منها، وكذلك يصبح الرجل على شريعةٍ من أمرنا ويمسى وقد خرج منها، ويمسى على شريعه من أمرنا ويصبح وقد خرج منها.

(١٢) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Issma'eel al-Ash'ari from Hammad bin Eessa from Ibraheem bin Umar al-Yamani from someone that Abu Ja'far al-Baqir (as) had said:

"O Shia of Muhammad's progeny, you are going to be tested like the kohl in the eye. One knows when the kohl is put into his eye but he does not know when it gets out of it. Just in the same way that one believes in our matter in the morning and recants it in the evening or he believes in it in the evening and when morning comes he recants it."(٢)

١٣ – وأخبرنا على بن أحمد قال: أخبرنا عبيد الله بن موسى، عن رجل، عن العباس بن عامر، عن الربيع بن محمد المسلى من بنى مسليه عن مهزم بن أبى برده الأسدى وغيره، عن أبى عبد الله أنه قال:

والله لتُكسرنّ تكسّر الزجاج، وإن الزجاج ليُعاد فيعود كما كان، والله لتكسرنّ تكسّر الفخار، فإن الفخار ليتكسر فلا يعود كما كان، ووالله لتغربلُنّ ووالله لتميّزنّ ووالله لتمحصنّ حتى

١- Ithbat al-Hudat, vol.٣ p.٥٣٧, Biharul Anwar, vol.٥٢ p.١١٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٠.

٢- Biharul Anwar, vol.٥٢ p.١٠١.

لا يبقى منكم إلّا الأقلّ، وصعر كفه.

Ali bin Ahmad narrated from Obaydillah bin Musa from someone(١) from al-Abbas (١٣) bin Aamir from ar-Rabee' bin Muhammad al-Musli from Muhzim bin Abu Burda al-Asadi and others that Abu Abdullah as-Sadiq (as) had said:

By Allah, you are going to be broken like glass but glass is remade and it returns as" before. By Allah, you are going to be broken like the breaking of pottery but pottery is never remade as before. By Allah you are going to be sifted, to be clarified and to be purified until none of you remain save the least. (He shrank his hand.)"(٢)

O people of Shia, pay much attention to these traditions narrated from Amirul Mo'mineen (as) and the infallible imams (as) after him. Ponder on them too much. They warn strongly of turning away from their Sharia by saying: "one believes in our matter in the morning and recants it in the evening or he believes in it in the evening and when morning comes he recants it." It is a clear evidence showing neglecting the system of the imamate with all its concerns that lead to the straight path.

Then Amirul Mo'mineen (as) gives an example when saying: "By Allah, you are going to be broken like glass but glass is remade and it returns as before. By Allah, you are going to be broken like the breaking of pottery but pottery is never remade as before." Those, who believe in the doctrine of the infallible

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١- He may be Ayyoob bin Noah bin Darraj.

٢- Al-Ghayba by at-Toossi p.٣٤٠, Biharul Anwar, vol.٥٢ p.١٠١, Bisharatul Islam p.١٢٤, Muntakhab al-Athar p.٣١٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٢١.

imams and then recant it and then they repent and return to the true belief when the mercy of Allah declares to them the purity of what they deny and the darkness of what they enter into, are like broken glass that it can be remade as before but those, who recant the true belief and remain in their confusion without repenting until death, are like broken pottery that cannot be remade as before because there is no repent after death.

١٤ – أخبرنا على بن أحمد قال: حدثنا عبيد الله بن موسى، قال: حدثنا محمد بن موسى، عن أحمد بن أبى أحمد، عن إبراهيم بن هلال قال:

قلت لأبى الحسن: جعلت فداك، مات أبى على هذا الأمر، وقد بلغت من السنين ما قد ترى أموت ولا تخبرنى بشيء.

فقال: يا أبا إسحاق، أنت تعجل؟

فقلت: إى والله أعجل وما ليَ لا أعجل وقد كبر سنى وبلغت أنا من السن ما قد ترى.

فقال: أما والله يا أبا إسحاق، ما يكون ذلك حتى تميزوا وتمحصوا، وحتى لا يبقى منكم إلاّ الأقلّ، ثم صعر كفه.

(١٤) Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin Musa from Ahmad bin Abu Ahmad that Ibraheem bin Hilal had said:

"I said to Abul Hasan (Imam Ali) (as): May I die for you! My father died while still believing in this matter (the imamate) and I became so old. Shall I die and you do not tell me of anything?"

"(He said: "O Abu Iss'haq, you hasten (to hasten the will of Allah)."

I said: "Yes, by Allah, I hasten. Why

?do I not hasten where I became so old as you see"

He said: "O Abu Iss'haq, by Allah that does not occur until you are tried and clarified (until none of you remains save the least. (And he shrank his hand.)"[١]

١٥ – وأخبرنا على بن أحمد قال: حدثنا عبيد الله بن موسى، قال: حدثنا محمد بن الحسين، عن صفوان بن يحيى قال: قال أبو الحسن الرضا:

والله لا يكون ما تمدّون إليه أعينكم حتى تمحصوا وتميزوا، وحتى لا يبقى منكم إلّا الأندر فالأندر.

(١٥) Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin al-Husayn from Safwan bin Yahya that Abul Hasan ar-Redha (as) had said:

"By Allah, That, which you look forward to, will not be until you are tested and clarified (and until none of you remains save the least and the least."[٢]

١٦ – وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا أبو عبد الله جعفر بن عبد الله المحمدى من كتابه فى سنه ثمان وستين ومائتين، قال: حدثنا محمد بن منصور الصيقل، عن أبيه، قال: دخلت على أبى جعفر الباقر وعنده جماعه فبينا نحن نتحدث وهو على بعض أصحابه مقبل إذ التفت إلينا وقال:

فى أىّ شىء أنتم؟ هيهات هيهاتَ! لا يكون الذى تمدّون إليه أعناقَكم حتى تمحصوا. هيهات! ولا يكون الذى تمدّون إليه أعناقَكم حتى تميزوا، ولا يكون الذى تمدون إليه أعناقكم حتى تغربلوا، ولا يكون الذى تمدون إليه أعناقكم إلّا بعد إياسٍ، ولا يكون الذى تمدّون إليه أعناقكم حتى يشقى مَن شقىَ ويسعد من سعد.

(١٦) Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Ja'far bin Abdullah

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١- Biharul Anwar, vol.٥٢ p.١١٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٣٢.

٢- Biharul Anwar, vol.٥٢ p.١١٤.

:al-Muhammadi from Muhammad bin Mansoor as-Sayqal that his father had said

Once I came to Abu Ja'far al-Baqir (as) and there were some people with him. While“ we were talking with each other, he turned to us and said: “What are you talking about? How far! How far! That, which you look forward to, will not be until you are tested. How far! That, which you look forward to, will not be until you are clarified. How far! That, which you look forward to, will not be until you are sifted. That, which you look forward to, will not be except after despair. That, which you look forward to, will not be until he, who is to be wretched, becomes wretched and he, who is to be ”.happy, becomes happy

The same was narrated by Muhammad bin Ya'qoob from Muhammad bin al-Hasan and Ali bin Muhammad from Sahl bin Ziyad from Muhammad bin Sinan from (Muhammad bin Mansoor as-Sayqal from his father but with a little difference.(١

١٧ – أخبرنا أبو سليمان أحمد بن هوذه بن أبى هراسه الباهلى قال: حدثنا إبراهيم بن إسحاق النهاوندى، قال: حدثنا عبد الله بن حماد الأنصارى، عن صباح المزنى، عن الحارث بن حصيره، عن الأصبغ بن نباته، عن أمير المؤمنين أنه قال:

كونوا كالنّحل فى الطير، ليس شىءٌ من الطير إلّا وهو يستضعفها، ولو علِمت الطير ما فى أجوافها من البركه لم تفعل بها ذلك. خالطوا الناسَ بألسنتكم وأبدانكم وزايلوهم بقلوبكم وأعمالكم، فوَالذى نفسى بيده ما ترَون ما تحبّون حتى يتفلَ بعضُكم فى وجوه بعض وحتى يسمّى

Al-Kafi, vol.١ p.٣٧٠, Kamal ad-Deen p.٣٤٦, al-Ghayba by at-Toossi p.٣٣٥, Ithbat al- - ١ Hudat, vol.٣ p.١٠, Biharul Anwar, vol.٥٢ p.١١١, ١١٢, Bisharatul Islam p.٩٦, Muntakhab al-.Athar p.٣١٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢١٦

بعضكم بعضاً كذابين، وحتى لا يبقى منكم (أو قال من شيعتى) إلّا كالكحل فى العين، والملح فى الطعام وسأضرب لكم مثلاً، وهو مثل رجل كان له طعام فنقّاه وطيّبه، ثم أدخله بيتاً وتركه فيه ما شاء الله، ثم عاد إليه فإذا هو قد أصابه السوس، فأخرجه ونقّاه وطيّبه، ثم أعاده إلى البيت فتركه ما شاء الله، ثم عاد إليه فإذا هو قد أصابته طائفه من السوس فأخرجه ونقاه وطيبه وأعاده، ولم يزل كذلك حتى بقيت منه رزمه كرزمه الأندر لا يضره السوس شيئاً، وكذلك أنتم تميزون حتى لا يبقى منكم إلّا عصابه لا تضرّها الفتنه شيئاً.

(١٧) Abu Sulayman Ahmad bin Hawtha bin Abu Hurasa al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Sabah al-Muzni from al-Harith bin Haseera from al-Asbugh bin Nabata that Amirul Mo'mineen (as) had said:

"Be like the bees among the birds. All the birds deem them weak but if they know what blessing there is inside their (the bees') interiors, they will not do that to them. Mix with people with your tongues and persons and be far away from them with your hearts and deeds. I swear by Him, in Whose hand my soul is, you will not meet what you like until a time comes that you spit at the face of each other, call each other as liars and until none of you remains except like the kohl in an eye and like the salt in food. I give you an example. It is like a man having some

food (grains). He sifts and purifies it and then he keeps it in a store for some time. Then he comes back to find that his food has been worm-eaten. He takes it out, purifies it and puts it back into the store for some time. After a time he comes to find that his food has been worm-eaten again. He takes it out, purifies it and puts it back into the store. He does so again and again until nothing of his food remains except the least, which will never be harmed by the worms. So are you! You are going to be clarified until none of you remains save a very few ones, who will never be affected by seditions."

The same was narrated by Ahmad bin Muhammad bin Sa'eed from Ali bin al-Hasan at-Taymali from Muhammad and Ahmad the sons of al-Hasan from their father from Tha'laba bin Maymoon from Abu Kahmas and others from Amirul Mo'mineen (as).(١) This tradition has been mentioned at the beginning of this book.

١٨ - حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهرى الكوفى، قال: حدثنا محمد بن العباس بن عيسى الحسنى، عن الحسن بن على البطائنى، عن أبيه، عن أبى بصير قال: قال أبو جعفر محمد بن على الباقر:

إنمّا مثل شيعتنا مثل أندر (يعنى بيدراً فيه طعام) فأصابه آكلٌ فنقى ثم أصابه آكل فنقى حتى بقى منه ما لا يضرّه الآكل، وكذلك شيعتنا يميزون ويمحصون حتى تبقى منهم عصابه لا تضرّها الفتنه.

Abdul Wahid (١٨)

p: ٣١٨

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١ - Biharul Anwar, vol.٥٢ p.١١٥, Bisharatul Islam p.٥٠, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٠.

bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri al-Kufi from Muhammad bin al-Abbas bin Eessa al-Hasani from al-Hasan bin Ali al-Bata'ini from his father from Abu Baseer that Abu Ja'far al-Baqir (as) had said:

"Our Shia (followers) are like a threshing-floor having some grains. The grains are afflicted with worms. They are purified and then are afflicted with worms until very little remains that will never be harmed by the worms. So are our Shia. They are clarified and purified until a very few of them remain, who will never be affected by seditions."(١)

١٩ – حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا جعفر بن عبد الله المحمدى، قال: حدثنى شريف بن سابق التفليسى، عن الفضل بن أبى قره التفليسى عن جعفر بن محمد، عن أبيه أنه قال:

المؤمنون يُبتلون ثم يميّزهم الله عنده. إنّ الله لم يؤمِن المؤمنين من بلاء الدنيا ومرائرها ولكن أمنَهم فيها من العمى والشقاء فى الآخره. ثم قال: كان على بن الحسين بن على يضع قتلاه بعضَهم إلى بعض ثم يقول: قتلانا قتلى النبيّين.

(١٩) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ja'far bin Abdullah al-Muhammadi from Shareef bin Sabiq at-Tafleesi from al-Fadhl bin Abu Qurra at-Tafleesi from Ja'far bin Muhammad as-Sadiq (as) that his father Abu Ja'far al-Baqir (as) had said:

"The believers are tested and purified by Allah. Allah has not assured the believers from calamities and distresses of this life but He has assured them from being wretched in the afterlife."(٢)

٢٠ – حدثنا على بن الحسين

١- Biharul Anwar, vol.٥٢ p.١١٦.

٢- Biharul Anwar, vol.٤٥ p.٨٠, vol.٥٢ p.١١٧.

قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازى، عن محمد بن على الكوفى، عن الحسن بن محبوب، قال: حدثنا عبد الله بن جبله، عن على بن أبى حمزه، عن أبى عبد الله أنه قال:

لو قد قام القائم لأنكَره الناس لأنّه يرجع إليهم شاباً موفقاً لا يثبت عليه إلّا مؤمن قد أخذ الله ميثاقه فى الذر الأول.

(٢٠) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from al-Hasan bin Mahboob from Abdullah bin Jibilla from Ali bin Abu Hamza that Abu Abdullah as-Sadiq (as) had said:

"When al-Qa'im (as) rises, people will deny him because he comes as a young man. No one will still keep to him save the true believers, whom Allah has covenanted since the first Creation."(١)

During the disappearance of al-Qa'im (as), people separate, disagree with each other, become desperate and their faith becomes weak for they find that the period of the disappearance of the imam has become too long. Therefore when Imam al-Mahdi (aj) reappears as a young man, they deny him. The infallible Imams (as) have declared that when saying: "They (people) separate into different sects, walk in various ways of seditions and are deceived by the mirage of the infatuates' speech.

So when he (al-Qa'im) appears to them after these many years, which definitely make one too old, too weak and with curved back, as a young man, those, whose hearts are full of diseases, will deny him but

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١- ١٠. This tradition was mentioned in chap.

the true believers, whom Allah has favored with His kindness, will still believe in him and keep to him." They, who believe in all that the infallible imams (as) have said and wait for the expected imam faithfully and with no a bit of doubt or confusion and who are not deceived by the fabrications of the Satan and his followers, definitely will win in the afterlife.

Chapter ۱۳: Al-Qa'im's aspects and deeds

point

۱ - حدثنا علی بن أحمد قال: حدثنی عبید الله بن موسی العلوی، عن أبی محمد موسی بن هارون بن عیسی المعبدی قال: حدثنا عبد الله بن مسلمه بن قعنب قال حدثنا سلیمان بن بلال قال: حدثنا جعفر بن محمد ، عن أبیه، عن جده عن الحسین بن علی قال:

جاء رجل إلی أمیر المؤمنین ، فقال له: یا أمیر المؤمنین نبّئنا بمهدیکم هذا؟

فقال: إذا درج الدارجون وقلّ المؤمنین وذهب المجلبون فهناک هناک.

فقال: یا أمیر المؤمنین ممّن الرجل؟

فقال: من بنی هاشم، مِن ذروه طود العرب وبحر مغیضها إذا وردت، ومخفر أهلها إذا اتیت، ومعدن صفوتها إذا اکتدرت، لا یجبُن إذا المنایا هکعت، ولا یخور إذا المنون اکتنعت، ولا ینکل إذا الکماه اصطرعت، مشمّر مغلولب ظفر ضرغامه حصد مخدش ذکر، سیفٌ من سیوف الله، رأس، قثم، نشؤ رأسه فی باذخ السؤدد وعارز مجده فی أکرم المحتد. فلا یصرفنّک عن بیعته صارف عارض ینوص إلی الفتنه کل مناص؛ إن قال فشرّ قائل، وإن سکت فذو دعایر.

(۱) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Abu Muhammad Musa bin Haroon bin Eessa al-Ma'badi from Abdullah bin Maslama bin Qu'nub from Sulayman bin Bilal

from Ja'far bin Muhammad as-Sadiq (as) from his father (as) from his grandfather (as) that al-Husayn bin Ali (as) had said:

Once a man came to Amirul Mo'mineen (as) and said to him: "O Amirul Mo'mineen (as), would you tell us about your Mahdi?"

Amirul Mo'mineen (as) said: "If most of you pass away, the believers become rare and the clamorers perish, then he will appear!"

The man said: "Where from is the man (al-Mahdi)?"

Imam Ali (as) said: "He is from the Hashemites; the top of the mountain of the Arabs (the best of the Arabs), the sea, to which everyone comes ladling, the safe resort and the pure spring when others become turbid. He is from the people, who do not cower when death hastens, do not weaken when the end approaches and do not recede when the heroes clash. He is always a winner like a lion. He will do away with the oppressors and the arrogants. He is a sword of Allah's. He arises from loftiness. His glory emits from a great glorious family. Let none of those, who hasten towards seditions and who when saying, the evilest of sayers and when keeping silent, fishing in the troubled water, prevents you from paying homage to him."

ثم رجع إلى صفه المهدى فقال: أوسعُكم كهفاً، وأكثرُكم علماً، وأوصلُكم رحماً. اللهم فاجعل بعثه خروجاً من الغمه، واجمع به شمل الأمه. فإنْ خارَ الله لكَ فاعزم ولا تنثنِ عنه إن وفّقتَ له، ولا تجوزنّ عنه إنْ هُديتَ إليه، هاه – وأومأ بيده إلى

صدره – شوقا إلى رؤيته.

Then he talked again about the aspects of al-Mahdi (aj) by saying: “He is the most generous, the most aware and the kindest of you to his kin. O Allah, make his advent as deliverance from distresses and make the umma unite by him! O you man, if Allah chooses (that) to you, be determined and do not deviate from him (al-Mahdi) when you are guided to him.” He sighed and pointed at his chest with his hand showing his eagerness to see him.”(١)

٢ – أخبرنا على بن أحمد قال: حدثنا عبيد الله بن موسى العلوى، عن بعض رجاله، عن إبراهيم بن الحكم بن ظهير، عن إسماعيل بن عياش، عن الأعمش عن أبى وائل، قال: نظر أمير المؤمنين على إلى الحسين فقال:

إن ابنى هذا سيّد كما سماه رسول الله سيداً، وسيُخرج الله من صلبه رجلاً باسم نبيّكم، يشبهه فى الخَلق والخُلق، يخرج على حين غفله من الناس وإماتةٍ للحق وإظهارٍ للجور. والله لو لم يخرج لضربت عنقه، يفرح بخروجه أهل السماوات وسكانها، وهو رجل أجلى الجبين، أقنى الأنف، ضخم البطن، أزيل الفخذين، بفخذه اليمنى شامه، أفلج الثنايا ويملأُ الأرض عدلاً كما ملئت ظلماً وجوراً.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from some of his (٢) companions from Ibraheem bin al-Hakam bin Dhaheer from Issma'eel bin Ayyash from al-A’mash that Abu Wa’il had said: Once Amirul Mo'mineen (as) looked at his son al-Husayn (as) and said:

My son is a master as the Prophet (S) has called him a master. Allah will make“

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١ – Ithbat al-Hudat, vol.٣ p.٥٣٧, Biharul Anwar, vol.٥١ p.١١٥, Muntakhab al-Athar p.٣٠٩, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٥٩.

one of his (al-Husayn's) descendants, whose name will be like the Prophet's name and who will be like the Prophet (S) in form and morals, appear while people are in advertence, the truth is suspended and oppression is spread everywhere. The inhabitants of the heaven and the people of the earth will be happy with his advent. He is a man with bright forehead, hooked nose, big abdomen, wide thighs with a mole on the right thigh and with separated front teeth. He will fill the world with justice after it has been filled with injustice and oppression."(١)

٣ – حدثنا أبو سليمان أحمد بن هوذه قال: حدثنا إبراهيم بن إسحاق النهاوندى قال: حدثنا عبد الله بن حماد الأنصارى، قال: حدثنا عبد الله بن بكير، عن حمران بن أعين قال:

قلت لأبى جعفر الباقر: جعلت فداك، إنى قد دخلت المدينه وفى حقوى همیان فيه ألف دينار، وقد أعطيت الله عهداً أننى أنفقها ببابِك ديناراً ديناراً أو تجيبنى فيما أسألك عنه.

فقال: يا حمران سلْ تُجب، ولا تنفقنّ دنانيرك.

فقلت: سألتُك بقرابتك من رسول الله ؛ أنت صاحب هذا الأمر والقائم به؟

قال: لا.

قلت: فمَن هو بأبى أنت وأمى.

فقال: ذاك المشربّ حمره، الغائر العينين، المشرف الحاجبين، العريض ما بين المنكبين، برأسه حزاز، بوجهه أثر، رحم الله موسى!

(٣) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Bukayr that Hamran bin A'yun had said:

I said to Abu Ja'far al-Baqir (as): I have come to Medina and I have one thousand" dinars in my purse. I have promised

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١- Fitan ibn Hammad, vol.١ p.٣٧٤, Sunan of Abu Dawood, vol.٤ p.١٠٨, Jami' al-Usool, vol.١١ p.٤٩, Mukhtasar of Abu Dawood, vol.٦ p.١٦٢, Iqd ad-Durar p.٢٣, ٢٤, ٣١, ٣٨, Mishkat

al-Masabeeh, vol.٣ p.٢٦, Muqaddima of Ibn Khaldoon p.٢٤٨, Asna al-Matalib p.١٣٠, Orf as-Sayooti, vol٢ p.٥٩, ad-Durr al-Manthoor, vol.٦ p.٥٨, Jam' al-Jawami', vol.٢ p.٣٥, Kanzul Ommal, vol.١٣ p.٦٤٧, al-Ghayba by at-Toossi p.١٨٨, ١٨٩, Omda of ibn Batreeq p.٤٣٤, at-Tara'if, vol.١ p.١٧٧, al-Malahim wel Fitan by Ibn Tawoos p.١٤٤.

Allah either to spend the money a dinar after another at your door or you answer me to what I am going to ask you about."

He said: "O Hamran, ask and I will answer and do not spend your money."

I said: "I ask you by your kinship to the Prophet (S); are you the man of the matter ((deliverance)?"

He said: "No, I am not."

I said: "May my father and mother die for you! Who is he then?"

He said: "It is he, who has a red face, hollow eyes, high eyebrows, wide shoulders, dandruff in his head and a mark in his face. May Allah have mercy upon Moses."(١)

٤ – حدثنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح الزهرى قال: حدثنا أحمد بن على الحميرى، قال: حدثنى الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمى، عن إسحاق بن جرير، عن حجر بن زائده عن حمران بن أعين، قال:

سألت أبا جعفر فقلت له: أنت القائم؟

فقال: قد ولدنى رسولُ الله وإنّى المطالب بالدم، ويفعل الله ما يشاء.

ثم أعدت عليه، فقال: قد عرفت حيث تذهب، صاحبك المُبدِح البطن، ثم الحزاز برأسه، ابن الأرواع، رحم الله فلانا.

(٤) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami from Iss'haq bin Jareer from Hijr bin Za'ida that Hamran bin A'yun had said:

"I asked Abu Ja'far al-Baqir (as): Are you al-Qa'im?"

He said: "The messenger of Allah has begotten me. I am the

١- Ithbat al-Hudat, vol.٣ p.٥٣٨, Biharul Anwar, vol.٥١ p.٤٠, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٧.

".one, who avenge the blood. Allah does whatever He wills

.I repeated my question

He said: "You have known where to go. Your man is the one with the big abdomen and with dandruff in his head. He is the son of the imams. May Allah have mercy upon so-and-so!"(١)

٥ – حدثنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح الزهرى قال: حدثنا أحمد بن على الحميرى، قال: حدثنا الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمى، قال: حدثنى محمد بن عصام، قال: حدثنى وهيب بن حفص، عن أبى بصير، قال: قال أبو جعفر (أو أبو عبد الله – الشك من ابن عصام)

يا أبا محمد، بالقائم علامتان: شامةٌ فى رأسه وداء الحزاز برأسه، وشامه بين كتفيه، من جانبه الأيسر تحت كتفه الأيسر ورقه مثل ورقه الآس.

(٥) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami from Muhammad bin Issam from Wuhayb bin Hafs that Abu Ja'far al-Baqir (as) (or Abu Abdullah as-Sadiq (as)) had said:

"Al-Qa'im (as) has two marks; dandruff in his head and a mole between his two shoulders on the left side. Under the left shoulder there is a mole like the leaf of myrtle."(٢)

٦ – أخبرنا محمد بن يعقوب قال: حدثنا أبو القاسم بن العلاء الهمدانى رفعه عن عبد العزيز بن مسلم قال: كنا مع مولانا الرضا بمرو، فاجتمعنا وأصحابنا فى الجامع يوم الجمعه فى بدء مقدمنا، فأداروا أمر الإمامه، وذكروا كثره الاختلاف

١- Ibid.

٢- Biharul Anwar, vol.٥١ p.٤١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٨.

فيها فدخلت على سيدى الرضا فأعلمته خوض الناس فى ذلك فتبسم ، ثم قال:

يا عبد العزيز، جهل القوم وخدعوا عن آرائهم، إن الله تبارك أسمه لم يقبض رسوله حتى أكمل له الدين فأنزل عليه القرآن فيه تفصيل كل شيء، بيّن فيه الحلال والحرام، والحدود والأحكام وجميع ما يحتاج الناس إليه كملاً فقال

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

وأنزل عليه فى حجه الوداع وهى آخر عمره

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Muhammad bin Ya'qoob narrated from Abul Qassim bin al-Ala' al-Hamadani that (۶) Abdul Aziz bin Muslim had said: We were with Imam ar-Redha (as) in Marw. We met with our companions in the mosque on Friday. They discussed the matter of the imamate. They mentioned how much disagreement there was about this subject. I came to my master Imam ar-Redha (as) and told him of what people had discussed. :He smiled and said

O Abdul Aziz, the people have ignored and have been deceived by their opinions." Allah has not make His messenger (as) die until He has perfected the

religion and revealed the Qur'an to detail everything; permissible and impermissible things, judgements and penalties and every thing that people might need in their lives. Allah has said, “We have not neglected anything in the Book,”(١) and He has revealed to His messenger in the last (farewell) hajj this verse, “This day have I perfected for you your religion and completed My favor on you and chosen for you (Islam as a religion.”(٢)

وأمر الإمامه من تمام الـدين، لم يمض حتى بيّن لأمّته معالم دينهم، وأوضـح لهم سبيلهم، وتركهم على قول الحق وأقام لهم علياً علمـاً وإمامـاً، ومـا ترك شـيئاً يحتـاج إليه الأـمه إلاّـ بيّنه، فمن زعم أن الله لكم يكمـل دينه فقـد ردّ كتـاب الله، وهو كافر به. هل يعرفون قـدر الإمـامه ومحلّهـا من الأـمه فيجوز فيهـا اختيـارهم؟ إنّ الإمامه أجل قـدراً وأعظم شأناً وأعلى مكاناً وأمنع جانباً وأبعد غوراً مِن أن يبلغَها الناس بعقولهم أو ينالوها بآرائهم أو يقيموا إماماً باختيارهم.

Definitely the matter of the imamate is from the religion and that religion is not perfected without it. The Prophet (S), before leaving to the better world, has declared to his umma the principles of their religion and has showed them the straight path and the clear truth. He has appointed to them Ali as the imam. He has not left anything that the umma need unless he has declared it to them. Then whoever claims that Allah has not perfected His religion denies the Book of Allah and so he becomes unbeliever. Do they know the

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١- Qur'an, ٦:٣٨.

٢- Qur'an, ٥:٣.

importance of the imamate and its position to the umma so that they determine as they like? The imamate is much more important, greater in position, higher in rank, more impervious and profounder than to be perceived by their own minds or to be refuted by their own opinions or that they themselves appoint the imam according to their fancies.

إن الإمامه منْزله خصّ الله بها إبراهيمَ الخليل بعد النبوه والخلّه مرتبةً ثالثه وفضيلةً شرّفه بها وأشاد بها ذكره فقال

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّی جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِی ۖ قَالَ لَا يَنَالُ عَهْدِی الظَّالِمِينَ

فقال الخليل سروراً بها

قَالَ وَمِنْ ذُرِّيَّتِی

قال الله تعالى

لَا يَنَالُ عَهْدِی الظَّالِمِينَ

، فأبطلت هذه الآيه إمامهَ كلّ ظالم إلى يوم القيامه وصارت فی الصفوه.

The imamate is a divine position that Allah has favored Abraham (as) with after prophethood then He has honored him with companionship thirdly. Allah has said, “Surely I will make you an Imam of men.”(۱) Abraham said delightfully, “And of my offspring?”(۲) Then Allah has said, “My covenant does not include the unjust.”(۳) So this verse has annulled every imamate of every unjust one until the Day of Resurrection and it limited the imamate to the choice that Allah has chosen.

ثم أكرمه الله بأن جعلها فی ذريته أهل الصفوه والطهاره فقال

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاهِ وَإِيتَاءَ الزَّكَاهِ ۖ وَكَانُوا لَنَا عَابِدِينَ

فلم تزل فی ذريته يرثها بعضٌ عن بعض قرناً فقرناً حتى ورثها

١- Qur'an, ٢:١٢٤.

٢- Ibid.

٣- Ibid.

النبی فقال

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

The choice is the progeny of Abraham (as) that Allah has honored and preferred to all of the human beings. Allah has said, “And We gave him Issaq and Yaqoub (Jacob), a son's son, and We made (them) all good and We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve.”(۱) It has been still in Abraham’s progeny inherited by one after the other and age after age until it has been inherited by Prophet Muhammad (as). Allah has said, “Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those (who believe and Allah is the guardian of the believers.”(۲)

فكانت له خاصّه، فقلّدها علياً بأمر الله عزّ اسمُه على رسم ما فرضه الله، فصارت فی ذريته الأصفياء الذين آتاهم الله العلم والإيمان بقوله

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ ۖ فَهَٰذَا يَوْمُ الْبَعْثِ وَلَٰكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ

فهی فی ولْد علی خاصه إلی يوم القيامه إذ لا نبیّ بعد محمد ، فمِن أين يختار هؤلاء الجهالُ الإمامَ. إنّ الإمامه هی منْزله الأنبياء وإرث الأوصياء. إن الإمامه خلافه الله وخلافه الرسول ومقام أمير المؤمنين وميراث الحسن والحسين

Then the Prophet (S) has entrusted Ali (as) with it (the imamate) according

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۱- Qur'an, ۲۱:۷۲-۷۳.

۲- Qur'an, ۳:۶۸.

to the order of Allah and then it has been inherited by Ali's pure progeny, whom Allah has granted faith, knowledge and wisdom as He has said, "And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the Day of Resurrection."(١) The imamate has been limited to the progeny of Ali (as) until the Day of Resurrection because there is no prophet after Muhammad (as). Then how can these ignorants choose the imam? Imamate is the rank of the prophets and the inheritance of their guardians. Imamate is the caliphate of Allah and His messenger and it is the position of Amirul Mo'mineen Ali (as) and the inheritance of al-Hasan and al-Husayn (as).

إن الإمامه زمام الدين ونظام أمور المسلمين وصلاح الدنيا وعزّ المؤمنين. إن الإمامه هى أس الإسلام النامى وفرعه السامى. بالإمام تمام الصلاه والزكاه والصيام والحج والجهاد، وتوفير الفيء والصدقات وإمضاء الحدود والاحكام ومنع الثغور والأطراف. الإمام يحل حلال الله ويحرم حرام الله ويقيم حدود الله ويذب عن دين الله ويدعو إلى سبيل ربه بالحكمه والموعظه الحسنه والحجه البالغه. الإمام الشمس الطالعه المجلله بنورها للعالم وهى فى الأفق بحيث لا تنالها الأيدى والأبصار.

Imamate is the reins of religion, the system that runs the Muslims' affairs, the goodness of life and the honor of the believers. Imamate is the progressive basis of Islam. With the imam prayers, zakat, fasting, hajj, jihad, finance, charities, judgements, penalties and protecting the boundaries become perfect. The imam permits what Allah has permitted and prohibits

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١- Qur'an, ٣٠:٥٦.

what Allah has prohibited. He defends the religion of Allah, carries out His penalties and invites to the way of his Lord with wisdom, fair exhortation and with inevitable evidence. An imam is the shining sun that spreads its light allover the world while it is in the sky where neither hands nor eyes can harm it.

الإمام البدر المنير والسراج الزاهر والنور الساطع والنجم الهادى فى غياهب الدجى وأجواز البلدان والقفار ولجج البحار. الإمام الماء العذب على الظماء والنور الدالّ على الهدى والمنجى من الردى. الإمام النار على اليفاع الحار لمن اصطلى به والدليل فى المهالك، مَن فارقه فهالكٌ. الإمام السحاب الماطر والغيث الهاطل والشمس المضيئه والسماء الظليله والأرض البسيطه والعين الغزيره والغدير والروضه.

An imam is a luminous moon, a bright lamp, shining light and a guiding star in the dark nights, in the deserts and in the high seas. An imam is like pure water to the thirsty. He is the light leading to guidance and he is the saver, who saves from perishment. An imam is like a fire on a hill. It is warm to those, who want to warm themselves and it is a sign of guidance to the lost. Who turns away from it will perish. An imam is like raining clouds, like the shining sun, like the shady sky, like plain ground, like a flowing fountain, like a brook and a garden.

الإمام الأنيس الرفيق والوالد الشفيق والأخ الشقيق والأم البره بالوالد الصغير ومفزع العباد فى الداهيه الناد. الإمام أمين الله فى خلقه وحجته على

عباده وخليفته فی بلاده والـداعی إلی الله والـذابّ عن حرم الله. الإمام المطهر من الـذنوب والمبرء عن العيوب المخصوص بالعلم الموسوم بالحلم، نظام الدين وعزّ المسلمين وغيظ المنافقين وبوار الكافرين.

An imam is like a close companion, a kind father, a good brother and a merciful mother to her child. He is a safe resort to people during disasters. An imam is the trustee of Allah among His people, His authority over them, His caliph on His earth, the advocate of His mission and the defender of His sanctuaries. An imam is purified from sins, free from defects, inspired with knowledge and endowed with discernment. He is the order of religion, the dignity of the Muslims, the rage of the hypocrites and the ruin of the unbelievers.

الإمام واحـد دهره لا يدانيه أحدٌ ولا يعادله عالم ولا يوجد منه بدل ولا له مثل ولا نظير، مخصوص بالفضل كله من غير طلب منه له ولا اكتساب، بـل اختصـاص من المفضـل الوهـاب. فمَن ذا الـذی يبلغ معرفه الإمام أو يمكنه اختياره؟ هيهات هيهات! ضـلّت العقول وتـاهت الحلوم وحـارت الألبـاب وخسـئت العيون وتصـاغرت العظمـاء وتحيّرت الحكمـاء وتقاصـرت الحلماء وحصـرت الخطبـاء وجهلت الألبّاء وكلّت الشـعراء وعجزت الأدبـاء وعييت البلغـاء عن وصف شـأنٍ من شـأنه أو فضـيله من فضـائله، فأقرّت بالعجز والتقصير.

An imam is the only one of his age. He is incomparable and with no like or substitute. He is endowed with all virtues by the Exalted Giver. Who, then, can know what an imam is to choose him? How far! Minds become confused, wise men

go astray, discerning people abstain, speechers fail, intelligents ignore, poets become tired, men of letters flop and eloquent people falter to describe one aspect of an imam's aspects or one virtue of his virtues.

وكيف يوصف بكلّه أو ينعت بكنهه أو يفهم شيء من أمره أو يوجد مَن يقوم مقامه ويغنى غناه؟ لا- كيف وأنى وهو بحيث النجم من يد المتناولين ووصف الواصفين، فأين الاختيار من هذا؟ وأين العقول عن هذا، وأين يوجد مثل هذا؟ أتظنون أن ذلك يوجد فى غير آل الرسول محمد ؟ كذّبتهم واللهِ أنفسُهم ومنّتهم الأباطيل فارتقوا مرتقاً صعباً دحضاً تزلّ عنه إلى الحضيض أقدامُهم.

How can he be described as all? How can his essence be recognized? Can anything of his affairs be understood? Can anyone replace him? Certainly not! He is like a star to the hands of the catchers! So how can they choose the imam with their fancies or how can minds determine that? Is there another like? Do you think that that is available among other than the Prophet's progeny? By Allah their minds have cheated them and their false fancies have deluded them and so they put themselves in a very high position, from which their feet will slip to the lowest bottom.

راموا إقامةَ الإمام بعقول حائره بائره ناقصه وآراء مضله فلم يزدادوا منه إلّا بعداً، لقد رامو صعباً وقالوا إفكاً وضلوا ضلالاً بعيداً ووقعوا فى الحيره إذ تركوا الإمام عن بصيره، وزيّن لهم الشيطانُ أعمالهم فصدّهم عن السبيل وكانوا مستبصرين. رغبوا عن اختيار الله واختيار رسول الله وأهل بيته إلى

اختيارهم، والقرآنُ يناديهم

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

They want to appoint the imam with confused or inactive minds and deviating thoughts; therefore they become too far away from him (the imam). They look forward to unattainable thing, say false thing and go astray too far and then they fall into confusion when they turn away from the imam knowingly and when the Satan has encrusted their bad deeds to them to take them away from the straight path. They turn away from the choice of Allah, His messenger and Ahlul Bayt and cling to their own choice whereas Allah has said, "And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate with Him."(١)

ويقول

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا {٣٦}

وقال

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ {٣٧}

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ {٣٨}

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ {٣٩}

سَلْهُمْ أَيُّهُمْ بِذَٰلِكَ زَعِيمٌ {٤٠}

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ {٤١}

And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter."(٢) And, "What has happened to you? How do you judge? Or have you a book wherein you read? That you have surely therein what you choose. Or have

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۱- Qur'an, ۲۸:۶۸.

۲- Qur'an, ۳۳:۳۶.

you received from Us an agreement confirmed by an oath extending to the Day of Resurrection that you shall surely have what you demand? Ask them which of them will vouch for that. Or have they other gods? Then let them bring their other gods if they are truthful."(١)

وقال

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا {٢٤}

أم

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ {٨٧}

أم

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ {٢١}

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ {٢٢}

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ {٢٣}

أم

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا ۖ قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {٩٣}

بل هو

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {٢١}

And, "Do they not then reflect on the Qur'an? Nay, on the hearts there are locks,"(٢) or, "a seal is set on their hearts so they do not understand,"(٣) or "They said, We hear, and they did not obey. Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand. And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw,"(٤) or, "They said: We hear and disobey,"(٥) but it is "The grace of Allah: He

gives it to whom

p: ۳۳۶

۱- Qur'an, ۶۸:۳۶-۴۱.

۲- Qur'an, ۴۷:۲۴.

۳- Qur'an, ۹:۸۷.

۴- Qur'an, ۸:۲۱-۲۳.

۵- Qur'an, ۲:۹۳.

(He pleases."(١)

فكيف لهم باختيار الإمام؟ والإمام عالم لا ـ يجهل وراعٍ لا ـ ينكل، معدن القدس والطهاره والنسك والزهاده والعلم والعباده، مخصوصٌ بدعوه الرسول ونسل المطهره البتول، لا مغمز فيه فى نسب ولا يدانيه ذو حسب، فالبيت من قريش، والذروه من هاشم، والعتره من الرسول والرضى من الله ، شرف الأشراف، والفرع عن عبد مناف، نامى العلم، كامل الحلم، مضطلع بالإمامه، عالم بالسياسه، مفروض الطاعه، قائم بأمر الله ، ناصح لعباد الله، حافظ لدين الله.

How can they choose the imam? An imam is a savant that does not ignore and a guardian that does not wrong. He is the essence of holiness, purity, asceticism, knowledge and worship. He is appointed by the Prophet (S) via revelation. He is from the progeny of the pure Batool(٢) (as). There is no defect in his lineage and no one is comparable to him from among all of Quraysh. He is the summit of the Hashimites, the successor of the Prophet (S) and the pleasing of Allah. He is the most honorable of the all. He is with perfect knowledge and discernment. He undertakes the imamate devotedly. He is aware of politics. He is obeyed. He carries out the orders of Allah, directs people to their welfare and guards the religion of Allah.

إنّ الأنبياء والأـئمه صلوات الله عليهم يوفقهم الله ويؤتيهم من مخزون علمه وحكمه ما لا ـ يؤتيه غيرهم، فيكون علمهم فوق علم أهل الزمان فى قوله تعالى

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِى إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَنْ يَهْدِى إِلَى

١- Qur'an, ٥٧:٢١.

٢- Fatima, the Prophet's daughter.

الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّى إِلَّا أَنْ يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ {٣٥}

يُؤْتِى الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ {٢٦٩}

وقوله فى طالوت

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِى الْعِلْمِ وَالْجِسْمِ ۖ وَاللَّهُ يُؤْتِى مُلْكَهُ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ {٢٤٧}

Allah grants the prophets and imams (peace be upon them) with His knowledge and wisdom, which He does not grant anyone else than them with. Hence their knowledge is above the knowledge of the people of every age. Allah says, "Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge,"(١) and, "...and whoever is granted wisdom, he indeed is given a great good."(٢) And He says about Talut, "Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Ample-giving, Knowing."(٣)

وقال لنبيه

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِنْ شَىْءٍ ۗ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا {١١٣}

وقال فى الأئمه من أهل بيت نبيه وعترته

١- Qur'an, ١٠:٣٥.

٢- Qur'an, ٢:٢٦٩.

٣- Qur'an, ٢:٢٤٧.

وذريته صلوات الله عليهم أجمعين

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا {٥٤}

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا {٥٥}

And He says to His messenger Muhammad (as), "...and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great."(١) Allah says about the infallible imams of His prophet's progeny, "Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibraheem's children the Book and the wisdom, and We have given them a grand kingdom. So of them is he who believes in him and of them is he who turns away from him, and hell is sufficient to burn."(٢)

وإنّ العبد إذا اختاره الله لأمور عباده شرح صدره لذلك وأودع قلبه ينابيع الحكمه وألهمه العلم إلهاماً، فلم يعِ بعده بجواب ولا يحير فيه عن صواب، فهو معصوم مؤيد، موفق مسدد، قد أمِن من الخطايا والزلل والعثار، يخصه الله بذلك ليكون حجته على عباده وشاهده على خلقه

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {٢١}

If Allah chooses someone to run the affairs of His people, He will delight his heart to be ready to that, grant him with wisdom and inspire him with knowledge that he will never fail to answer

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١- Qur'an, ٤:١١٣.

٢- Qur'an, ٤:٥٤-٥٥.

any question. Allah assists him and makes him infallible that he does never fall into error, fault or mistake. Allah grants him with all of that to be His authority over His people. "... that is the grace of Allah: He gives it to whom He pleases, and Allah is the Lord of mighty grace."(١)

فهل يقدرون على مثل هذا فيختارونه؟ أو يكون مختارهم بهذه الصفه فيقدمونه؟ تعدّوا وبيتِ الله الحقَّ، ونبذوا كتابَ الله وراء ظهورهم كأنهم لا يعلمون، وفى كتاب الله الهدى والشفاء، فنبذوه واتبعوا أهواءهم، فذمّهم الله تعالى ومقَتَهم وأتعَسَهم فقال

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {٥٠}

وقال

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ {٨}

وقال

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا ۚ كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ

After all, can they be fit to choose such an imam? Can their chosen imam be with all these virtues that Allah has granted to the imams, whom He has chosen? By the House of Allah, they have trespassed the truth and turned their backs to the holy Book of Allah indifferently. The Book of Allah has the remedy and the guidance but they have neglected it and followed their fancies; therefore Allah has dispraised them, detested them and has made them wretched. Allah has said, "...and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah

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١- Qur'an, ٥٧:٢١.

does not guide the unjust people,"(١) and "...for them is destruction and He has made their deeds ineffective,"(٢) and "...greatly hated is it by Allah and by-those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.(٣)"(٤)

٧ – وعن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب عن إسحاق بن غالب، عن أبى عبد الله جعفر بن محمد فى خطبه له يذكر فيها حال الأئمه وصفاتهم فقال:

إن الله تعالى أوضح بأئمه الهدى من أهل بيت نبيه عن دينه، وأبلج بهم عن سبيل منهاجه، وفتح لهم عن باطن ينابيع علمه، فمَن عرف من أمه محمد واجبَ حقّ إمامه وجد طعمَ حلاوهِ إيمانه وعلم فضل طلاوه إسلامه لأن الله تعالى نصب الإمام علماً لخلقه، وجعله حجه على أهل طاعته، ألبسه الله تاج الوقار وغشّاه من نور الجبار، يمد بسبب إلى السماء، لا ينقطع عنه مواده، ولا ينال ما عند الله إلّا بجهه أسبابه، ولا يقبل الله الأعمال للعباد إلّا بمعرفته.

(٧) Muhammad bin Yahya narrated from Ahmad bin Muhammad bin Eessa from al-Hasan bin Mahboob from Iss'haq bin Ghalib that Abu Abdullah as-Sadiq (as) had said in one of his speeches when describing the imams:

"Allah the Almighty has declared his religion with the guiding imams of the Prophet's family (as). He has shone His divine method with them and has uncovered to them the hidden springs of His knowledge. Whoever of Muhammad's nation knows the right of his imam will taste the sweetness of his faith and find

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١- Qur'an, ٢٨:٥٠.

٢- Qur'an, ٤٧:٨.

٣- Qur'an, ٤٠:٣٥.

٤- Kamal ad-Deen p.٦٧٥, Ma'ani al-Akhbar p.٩٦, Oyoon Akhbar ar-Redha p.٢١٦, al-Amaly by as-Sadooq p.٥٣٦, Yanabee'ul Ma'ajiz ٣٢٩.

the virtue of the comeliness of his religion. Allah has appointed the imam as a sign to His people and has made him the authority over the believers. Allah has put on the imam's head the crown of gravity and has shed upon him some of His light. He is the means between the Heaven and people. Nothing of the blessings of Allah is gained except by the means of the imam. Allah does not accept the deeds of His people without regarding (the right of) their imam.

فهو عالم بما يرد عليه من مشكلات الدجى ومعميات السنن ومشتبهات الفتن، فلم يزل الله تعالى يختارهم لخلقه من ولد الحسين ، من عقب كل إمام، فيصطفيهم كذلك ويجتبيهم ويرضى بهم لخلقه ويرتضيهم لنفسه، كلما مضى منهم إمام نصب لخلقه إماماً علماً بيّناً وهادياً منيراً وإماماً قيّماً وحجه عالماً.

The imam is able to answer all the vague problems and is aware of all the ambiguous issues of the Sharia and the confusing questions of religion. Allah has chosen for His people the infallible imams from the descendants of al-Husayn (as) one after the other. He has been pleased with them and He has accepted them for His people. Whenever an imam goes to the better world, Allah appoints another as a guiding imam and a knowing authority to guide the people to the straight path of the truth.

أئمه من الله يهدون بالحق وبه يعدلون، حجج الله ودعاته ورعاته على خلقه، يدين بهديهم العباد وتستهل بنورهم البلاد وينمو ببركتهم التلاد، جعلهم الله حياه

للأنام ومصابيح للظلام ومفاتيح للكلام ودعائم للاسلام، جرت بذلك فيهم مقادير الله على محتومها.

The imams are the authorities of Allah, His preachers and guardians, by whom people are guided and nations are refreshed. Allah has made them as the means of life for His people, as the light in darkness and as the pillars of Islam. All that has been determined by the will of Allah.

فالإمام هو المنتجب المرتضى والهادى المجتبى والقائم المرتجى، اصطفاه الله بذلك واصطنعه على عينه فى الذر حين ذرأه، وفى البريه حين برأه ظلاً قبل خلقه نسمه عن يمين عرشه، محبوّاً بالحكمه فى علم الغيب عنده، اختاره بعلمه وانتجبه لطهره بقيه من آدم، وخيره من ذريه نوح، ومصطفى من آل إبراهيم، وسلاله من إسماعيل، وصفوه من عتره محمد .

The imams are the preferred choice of Allah, the chosen guides and expected deliverances. Allah has chosen them since the first creation. He has created them as shadows before making them as beings at the right side of His Throne with His care. He has endowed them with wisdom while in the unseen world near Him. He has created them as the pure remainder of Adam, the best of Noah's progeny, the choice of Abraham's family, the offspring of Ishmael and the purest progeny of Muhammad ((as).

لم يزل مرعياً بعين الله يحفظه بملائكته، مدفوعاً عنه وقوب الغواسق، ونفوث كل فاسق، مصروفاً عنه قوارف السوء، مبرءاً من العاهات محجوباً عن الآفات معصوماً من الزلات مصوناً من الفواحش كلها، معروفا بالحلم والبر فى يفاعه منسوباً إلى العفاف والعلم والفضل عند

انتهائه، مسنداً إليه أمر والده، صامتاً عن المنطق فی حياته.

They are still under the care of Allah and they are protected by His angels. They are protected from the evil darkness and the evil of every devil. They are freed from handicaps and diseases. They are infallible before all kinds of obscenities. They are endowed with piety and patience. They are granted with abstinence, knowledge and virtue. An imam is entrusted with the position of his father. He keeps silent during the lifetime of his father.

فإذا انقضت مده والده وانتهت به مقادير الله إلى مشيته، وجاءت الإراده من عند الله فيه إلى محبته وبلغ منتهى مده والده فمضى، صار أمر الله إليه من بعده وقلّده الله دينه، وجعله الحجه على عباده وقيمه فی بلاده وأيده بروحه وأعطاه علمه واستودعه سره وانتدبه لعظيم أمره وأنبأه فصل بيان علمه ونصبه علما لخلقه وجعله حجه على أهل عالمه وضياءً لأهل دينه والقيم على عباده.

But when the will of Allah determines to bring the father to the better world, the son becomes ready to receive the order of Allah. Allah will entrust the son after the death of the father with His religion and make him the authority over His people and the guardian on His earth. He assists him with His angels, grants him His knowledge, entrusts him with His secret, deputes him to undertake the great task, appoints him as the authority over His people, makes him as a light for the believers of His religion and entrusts him with their

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رضىَ الله به إماماً لهم؛ استحفظه علمه واستخبأه حكمته واسترعاه لدينه وأحيا به مناهج سبيله وفرائضه وحدوده، فقام بالعدل عند تحيّر أهل الجهل وتحيير أهل الجدل بالنور الساطع والشفاء البالغ بالحق الأبلج والبيان اللائح مِن كل مخرج على طريق المنهج الذى مضى عليه الصادقون من آبائه فليس يجهل حق هذا العالم إلّا شقيّ ولا يجحده إلّا غويّ ولا يدعه إلّا جريّ على الله.

Allah is pleased with him as His guardian over His people. He entrusts him with His knowledge, wisdom and religion. He makes him revive His path, obligations and penalties. In his turn, the imam spreads justice when the ignorant become confused, confutes the arguers with the clear proofs and the bright truth of his truthful fathers (as). No one ignores this truth save the wretched, no one denies it save the deviate and no one leaves it aside save the opponents of Allah."(١)

A Son Of The Best Of Bondmaids

٨ – أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن قيس بن رمانه الأشعرى وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن الحسن القطوانى قالوا جميعاً: حدثنا الحسن بن محبوب الزراد عن هشام بن سالم، عن يزيد الكناسى قال: سمعت أبا جعفر محمد بن على الباقر يقول:

إنّ صاحب هذا الأمر فيه شبه من يوسف؛ ابن أمه سوداء، يصلح الله له أمره فى ليله واحده.

(٨) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Qayss bin Rummana al-Ash'ari, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik

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١- Biharul Anwar, vol.٢٥ p.١٥٠, Yanabee'ul Ma'ajiz p.٣٣٥.

and Muhammad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob az-Zarrad from Hisham bin Salim from Yazeed al-Kinasi that Abu Ja'far al-Baqir (as) had said:

"The man of this matter has a likeness to Prophet Joseph (as). He is a son of a bondmaid. Allah will make him succeed within a night (black)."(١)

(The likeness to Prophet Joseph (as) concerns the disappearance.)(٢)

٩ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهرى، قال: حدثنا أحمد بن على الحميرى، قال: حدثنا الحكم أخو مشمعل الأسدى قال: حدثنى عبد الرحيم القصير قال: قلت لأبى جعفر: قول أمير المؤمنين "بأبى ابن خيره الإماء" أهى فاطمه ؟ فقال:

إن فاطمه خيره الحرائر. ذاك المبدح بطنه، المشربّ حمره، رحم الله فلاناً.

(٩) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hakam, the brother of Mushma'all al-Asadi, that Abdur Raheem al-Qaseer had said: I said to Abu Ja'far al-Baqir (as): Does the saying of Amirul Mo'mineen (as) "May my father die for him! The son of the best of bondmaids," refer to Fatima (as)?" He said:

"Fatima (as) is the best of free ladies. He (al-Mahdi) is the one with a big abdomen and a red face. May Allah have mercy upon so-and-so!"(٣)

١٠ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، عن عبد الله بن جبله، عن على بن أبى المغيره، عن أبى الصباح قال: دخلت على

١- It has not been proved that the mother of Imam al-Mahdi (aj) was a black woman.

٢- The tradition is mentioned in chap.١٠ no.٣.

٣- Ithbat al-Hudat, vol.٣ p.٥٣٨, Biharul Anwar, vol.٥١ p.٤٢, Muntakhab al-Athar p.٢٤٠, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٦.

أبى عبد الله فقال لى: ما وراءك؟

فقلت: سرور من عمك زيد؛ خرج يزعم أنه ابن سبيّه وهو قائم هذه الأمه وأنه ابن خيره الإماء.

فقال: كذب ليس هو كما قال، إن خرج قتل.

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin (١٠) al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ali bin Abul Mugheera that Abus-Sabah had said: Once I came to Abu Abdullah as-Sadiq (as). He said to me: What (news) do you have?"

I said: "Good news about your uncle Zayd! He claims that he is a son of a bondmaid. He claims that he is al-Qa'im of this umma and that he is a son of the best of the bondmaids."

He said: "He has told a lie. He is not as what he has said. If he rises, he will be killed.(١)"(٢)

١١ - حدثنا محمد بن همام ومحمد بن الحسن بن جمهور جميعاً، عن الحسن بن محمد بن جمهور، عن أبيه، عن سليمان بن سماعه، عن أبى الجارود، عن القاسم بن الوليد الهمدانى، عن الحارث الاعور الهمدانى قال: قال أمير المؤمنين:

بأبى ابن خيره الإماء (يعنى القائم من ولده) يسومهم خسفا، ويسقيهم بكأس مصبره، ولا يعطيهم إلّا السيف هرجاً فعند ذلك تتمنى فجره قريش لو أن لها مفاداه من الدنيا وما فيها ليغفر لها، لا نكف عنهم حتى يرضى الله.

Muhammad bin Hammam and Muhammad bin al-Hasan bin Jumhoor narrated (١١) from al-Hasan bin Muhammad bin Jumhoor from his father from Sulayman bin Suma'a from Abul Jarood from al-Qassim bin al-Waleed al-Hamadani from

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١ - It has been proved by the true traditions that the martyr Zayd (may Allah be pleased with him) has been praised for his high position and his great situation against oppression and for his invitation to apply the real laws of Islam besides inviting people to acknowledge the imamate of Imam ar-Redha (as). So this tradition is either to be denied or to be interpreted anyway.

Rijal al-Kashshi p.۳۵۰, Ithbat al-Hudat, vol.۳ p.۱۲۵, Biharul Anwar, vol.۴۶ p.۱۹۴, vol.۵۱ – ۲ .p.۴۲

:al-Harith al-A'war al-Hamadani that Amirul Mo'mineen (as) had said

Blessed is the son of the best of the bondmaids! (He means al-Qa'im) He will" humiliate the arrogants and water them a bitter nauseous drink. His sword will kill them terribly. Then the arrogants of Quraysh wish if they could redeem themselves with the world and all that it has just to be forgiven. He will not stop until he pleases (Allah."(١

١٢ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن التيملى قال: حدثنا محمد وأحمد ابنا الحسن عن أبيهما، عن ثعلبه بن ميمون، عن يزيد بن أبى حازم قال:

خرجت من الكوفه، فلما قدمت المدينه دخلت على أبى عبد الله فسلمت عليه، فسألنى هل صاحبك أحد؟

فقلت: نعم.

فقال: أكنتم تتكلمون؟

قلت: نعم، صحبنى رجل من المغيريه.

قال: فما كان يقول؟

قلت: كان يزعم أن محمد بن عبد الله بن الحسن هو القائم، والدليل على ذلك أن اسمه اسم النبى واسم أبيه اسم أبى النبى، فقلت له فى الجواب: إن كنت تأخذ بالأسماء فهو ذا فى ولد الحسين محمد بن عبد الله بن على. فقال لى: إنّ هذا ابن أمَه – (يعنى محمد بن عبد الله بن على) وهذا ابن مهيره (يعنى محمد بن عبد الله بن الحسن بن الحسن).

فقال أبو عبد الله: فما رددت عليه؟

فقلت: ما كان عندى شىء أرد عليه.

فقال: أوَلم تعلموا أنه ابن سبيه (يعنى القائم)؟

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (١٢) Muhammad and Ahmad the sons of al-Hasan from their father from Tha'laba bin :Maymoon that Yazeed bin Abu Hazim had said

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۱- Al-Fitan by ibn Hammad, vol.۱ p.۳۵۰, Urf by as-Sayooti, vol.۲ p.۷۳, Kanzul Ommal, vol.۱۴ p.۵۸۹, al-Malahim wel Fitan by ibn Tawoos p.۶۶, Ithbat al-Hudat, vol.۳ p.۵۳۹, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۱۷.

day I traveled from Kufa and when I reached Medina, I came to Abu Abdullah as-Sadiq (as). I greeted him. He asked me: "Did anyone accompany you in your travel?"

I said: "Yes, a man from al-Mugheeriyya."(١)

Abu Abdullah as-Sadiq (as) said: "What did he say?"

I said: "He claimed that Muhammad bin Abdullah bin al-Hasan was al-Qa'im. His evidence was that his name was like the name of the Prophet (S) and his father's name was like the Prophet's father's name. I said to him: If you depend upon the names, there is one of the descendants of al-Husayn (as) named as Muhammad bin Abdullah bin Ali. He said to me: This is a son of a bondmaid (he means Muhammad bin Abdullah bin Ali) and that is a son of a free woman. (he means Muhammad bin Abdullah bin al-Hasan)."

Abu Abdullah as-Sadiq (as) said to me: "What did you say to him?"

I said: "I could not answer him."

He said: "Do you not know that he (al-Qa'im (as)) is a son of a bondmaid?"(٢)

His conduct

١٣- أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن على الحميرى قال: حدثنى الحسن بن أيوب، عن عبد الكريم بن عمرو قال: حدثنا أحمد بن الحسن بن أبان قال: حدثنا عبد الله بن عطاء المكى، عن شيخ من الفقهاء (يعنى أبا عبد الله) قال: سألته عن سيره المهدى كيف سيرته؟

فقال: يصنع كما صنع رسول الله ، يهدم ما كان قبله كما هدم رسول الله أمر الجاهليه،

١- Al-Mugheeriyya: the companions of al-Mugheera bin Sa'd the liar, who used to ascribe fabrications to Imam Abu Ja'far al-Baqir (as).

٢- Ithbat al-Hudat, vol.٣ p.٥٣٩, Biharul Anwar, vol.٥١ p.٤٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٣٥.

ويستأنف الإسلام جديداً.

(١٤) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Ahmad bin al-Hasan bin Abban that Abdullah bin Atta' al-Mekki had asked Abu Abdullah as-Sadiq (as) about the conduct of Imam al-Mahdi (aj) when he would appear.

Abu Abdullah as-Sadiq (as) said: "He will act as the Prophet (S) has acted. He will annul all what has been established before him as the Prophet (S) has annulled all that has been established in the pre-Islamic age. He will resume Islam anew."(١)

١٤ – أخبرنا على بن الحسين قال: حدثنى محمد بن يحيى العطار، عن محمد بن حسان الرازى، عن محمد بن على الكوفى، عن أحمد بن محمد بن أبى نصر، عن عبد الله بن بكير، عن أبيه، عن زراره، عن أبى جعفر قال:

قلت له: صالح من الصالحين سمّه لى (أريد القائم)

فقال: اسمه اسمى.

قلت: أيسير بسيره محمد ؟

قال: هيهات هيهات يا زراره، ما يسير بسيرته.

قلت: جعلت فداك لِمَ؟

قال: إنّ رسول الله سار فى أمّته بالمنّ؛ كان يتألّف الناس، والقائم يسير بالقتل؛ بذاك أُمِر فى الكتاب الذى معه أن يسير بالقتل ولا يستتيب أحداً. ويل لمَن ناواه.

(١٤) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ahmad bin Muhammad bin Abu Nasr from Abdullah bin Bukayr from his father that Zurara had said to Abu Ja'far (Muhammad bin Ali al-Baqir (as):

"I want you to mention to me the name

١ - Ithbat al-Hudat, vol.٣ p.٥٣٩, Hilyatul Abrar, vol.٢ p.٦٢٧, Biharul Anwar, vol.٥٢ p.٣٥٢, Muntakhab al-Athar p.٣٠٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.٥١.

".(of one of the virtuous men-I meant al-Qa'im (as

".He said: "His name is like mine

"?(I said: "Will he act like Muhammad (as

".He said: "O Zurara, how far! He will not act as the Prophet (S) has acted

"?I asked: "May I die for you! Why not

He said: "The Prophet (S) has acted leniently towards his umma. He has entreated people kindly whereas al-Qa'im (as) will use his sword with them. He has been ordered by the book, which is with him, to do so. He will kill (bad) people without forgiving anyone. Woe unto whoever opposes him then."(١)

١٥ - أخبرنا على بن الحسين بهذا الإسناد، عن محمد بن على الكوفى، عن عبد الرحمن بن أبى هاشم، عن أبى خديجه، عن أبى عبد الله أنه قال: إن علياً قال:

كان لى أن أقتل المولى وأجهز على الجريح ولكنى تركت ذلك للعاقبه من أصحابى؛ إن جرحوا لم يقتلوا، والقائم له أن يقتل المولى ويجهز على الجريح.

(١٥) Ali bin al-Husayn narrated from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Hashim from Abu Khadeeja from Abu Abdullah as-Sadiq (as) that Amirul Mo'mineen (as) had said:

"I could have killed the fleers and finished off the wounded (warriors) but I did not do fearing for the end of my companions that if they might be wounded, they would not be killed. But al-Qa'im (as) is permitted to kill the fleers and to finish off the wounded."(٢)

١٦ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا على بن الحسن، عن محمد بن خالد، عن

١- Iqd ad-Durar p.٢٢٦, Ithbat al-Hudat, vol.٣ p.٥٣٩, Hilyatul Abrar, vol.٢ p.٦٢٨, Biharul Anwar, vol.٥٢ p.٣٥٣, Muntakhab al-Athar p.٣٠٢, Mo'jam Ahadeeth al-Imam al-Mahdi,

.vol.۳ p.۳۰۳

۲- Biharul Anwar, vol.۵۲ p.۳۵۳, Mustadrak al-Wassail, vol.۱۱ p.۵۴, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۱۷.

ثعلبه بن ميمون، عن الحسن بن هارون بياع الانماط قال:

كنت عند أبى عبد الله جالسا، فسأله المعلى بن خنيس: أيسير القائم إذا قام بخلاف سيره على ؟

فقال: نعم، وذاك أن علياً سار بالمنّ والكفّ لأنه علم أن شيعته سيظهر عليهم من بعده، وأن القائم إذا قام سار فيهم بالسيف والسبى، وذلك أنه يعلم أن شيعته لم يظهر عليهم من بعده أبداً.

(١٦) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan from Muhammad bin Khalid from Tha'laba bin Maymoon that al-Hasan bin Haroon had said:

Once I was sitting with Abu Abdullah as-Sadiq (as) when al-Mu'alla bin Khunays asked him: "Will al-Qa'im (as), when he appears, act unlike the way, in which Ali (as) has acted?"

He said: "Yes, he will. Ali has acted with leniency and forgiving because he has known that his Shia are going to be controlled after him. But al-Qa'im (as), when appears, will kill and capture because he knows that his Shia will not be defeated after him forever."(١)

١٧ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن، عن أبيه، عن رفاعه بن موسى، عن عبد الله بن عطاء قال: سألت أبا جعفر الباقر فقلت: إذا قام القائم بأى سيره يسير فى الناس؟ فقال:

يهدم ما قبله، كما صنع رسول الله ، ويستأنف الإسلام جديداً.

(١٧) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from his father from Rifa'a bin Musa that Abdullah bin Atta' had said:

I asked Abu Ja'far al-Baqir (as): "When al-Qa'im (as) rises, what will he"

١- Biharul Anwar, vol.٥٢ p.٣٥٣, Hilyatul Abrar, vol.٢ p.٦٢٨.

?do to people"

He said: "He will annul all that has been established before him as the Prophet (S) has done and he will resume Islam anew."(١)

١٨ – أخبرنا على بن الحسين قال: حدثنا محمد بن يحيى العطار، عن محمد بن حسان الرازى، عن محمد بن على الكوفى، عن أحمد بن محمد بن أبى نصر، عن العلاء عن محمد بن مسلم قال: سمعت أبا جعفر يقول:

لو يعلم الناس مايصنع القائم إذا خرج لأحبّ أكثرُهم إلاّ يروه مما يقتل من الناس، أما إنه لا يبدأ إلاّ بقريش فلا يأخذ منها إلاّ السيف، ولا يعطيها إلاّ السيف حتى يقول كثير من الناس: ليس هذا من آل محمد، ولو كان من آل محمد لرحم.

(١٨) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ahmad bin Muhammad bin Abu Nasr from al-Ala' fro Muhammad bin Muslim that Abu Ja'far al-Baqir (as) had said:

If people know what al-Qa'im (as) will do when he appears, most of them will wish he" would not appear. He kills great numbers of people. He begins with the people of Quraysh. He kills much many of them until many people say: He is not from Muhammad's progeny. If he is from Muhammad's progeny, he will be merciful!"(٢)

١٩ – وأخبرنا على بن الحسين بإسناده عن أحمد بن محمد بن أبى نصر، عن عاصم ابن حميد الحناط، عن أبى بصير قال: قال أبو جعفر:

يقوم القائم بأمر جديد، وكتاب جديد، وقضاء جديد، على العرب شديد، ليس شأنه إلاّ السيف، لا يستتيب أحداً،

١- Iqd ad-Durar p.٢٢٧, Hilyatul Abrar, vol.٢ p.٦٢٩, Biharul Anwar, vol.٥٢ p.٣٥٤, Muntakhab al-Athar p.٣٠٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣١٩.

٢- Iqd ad-Durar p.٢٢٧, Ithbat al-Hudat, vol.٣ p.٥٣٩, Hilyatul Abrar, vol.٢ p.٦٢٩, Biharul Anwar, vol.٥٢ p.٣٥٤, Bisharatul Islam p.٢٦٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٠٤.

ولا يأخذه فى الله لومه لائم.

(١٩) Ali bin al-Husayn narrated from Ahmad bin Muhammad bin Abu Nasr from Aasim bin Hameed al-Hannat from Abu Baseer that Abu Ja'far al-Baqir (as) had said:

"Al-Qa'im will rise with a new task, new principles and new judgements. He will be severe with the Arabs. He will do not but killing. He will not forgive anyone and he will not care for any blame because he acts for the sake of Allah."(١)

٢٠ – أخبرنا على بن الحسين بإسناده عن محمد بن على الكوفى، عن الحسن بن محبوب، عن على بن أبى حمزه، عن أبى بصير، عن أبى عبد الله أنه قال:

ما تستعجلون بخروج القائم؟ فوالله ما لباسه إلّا الغليظ، ولا طعامه إلّا الجشب، وما هو إلّا السيف، والموت تحت ظل السيف.

(٢٠) Ali bin al-Husayn narrated from Muhammad bin Ali al-Kufi from al-Hasan bin Mahboob from Ali bin Abu Hamza from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"Why do you urge on the appearance of al-Qa'im? By Allah, he wears rough cloths and eats coarse food. There will be nothing but the sword and killing under the shadow of the sword."(٢)

٢١ – أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا أحمد بن يوسف بن يعقوب أبو الحسن الجعفى، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن على بن أبى حمزه، عن أبيه ووهيب، عن أبى بصير، عن أبى عبد الله أنه قال:

إذا خرج القائم لم يكن بينه وبين العرب وقريش إلّا السيف، ما يأخذ منها إلّا السيف، وما يستعجلون

١- Ithbat al-Hudat, vol.٣ p.٥٤٠, Biharul Anwar, vol.٥٢ p.٣٥٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٥٣.

٢- Al-Ghayba by at-Toossi p.٤٥٩, al-Khara'ij wel Jara'ih, vol.٣ p.١١٥٥, Iqd ad-Durar p.٢٢٨, Muntakhab al-Anwar al-Mudhee'a p.٣٢, Ithbat al-Hudat, vol.٣ p.٥١٥, ٥٤٠, ٥٨٦, Hilyatul Abrar, vol.٢ p.٦٢٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.٣٧.

بخروج القائم؟ والله ما لباسه إلّا الغليظ، ما طعامه إلّا الشعير الجشب، وما هو إلّا السيف، والموت تحت ظل السيف.

(٢١) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob Abul Hasan al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"When al-Qa'im appears, there will be nothing between him and between the Arabs and Quraysh except the sword. There will be nothing save killing. So why do they urge on his appearance? By Allah, he wears rough cloths and eats coarse barley. It will be just the sword and killing under the shadow of the sword."(١)

٢٢ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا يحيى بن زكريا بن شيبان قال: حدثنا يوسف بن كليب، قال: حدثنا الحسن بن علي بن أبي حمزه، عن عاصم ابن حميد الحناط، عن أبي حمزه الثمالي قال: سمعت أبا جعفر محمد بن علي يقول:

لو قد خرج قائم آل محمد لنصره الله بالملائكه المسومين والمردفين والمنـزلين والكروبيين، يكون جبرئيل أمامه، وميكائيل عن يمينه، وإسرافيل عن يساره، والرعب يسير مسيره شهر أمامه وخلفه وعن يمينه وعن شماله، والملائكه المقربون حذاه. أول من يتبعه محمد وعلي الثاني، ومعه سيف مخترط، يفتح الله له الروم والديلم والسند والهند وكابل شاه والخزر.

(٢٢) Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban from Yousuf bin Kulayb from al-Hasan bin Ali bin Abu Hamza from Aasim bin Hameed al-Hannat that Abu Hamza

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١ - Refer to the previous references and Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٥٣, ar-Raj'a by al-Astarabadi p.١٥٧.

:ath-Thimali had heard Abu Ja'far al-Baqir (as) saying

When al-Qa'im of Muhammad's family appears, Allah will support him with His" angels. Gabriel will be in front of him, Michael on the right and Israfel on the left. Terror will precede him about a month-travel before him, behind him, on the right side and on the left side. The close angels will be beside him. The first one to follow him will be Muhammad (as) and the second one will be Ali (as). With his sword he will conquer .Rome, Daylam,(١) Sind, India, Kabul and the area of the Caspian

يا أبا حمزه، لا يقوم القائم إلّا على خوف شديد وزلازل وفتنه وبلاء يصيب الناس وطاعون قبل ذلك، وسيف قاطع بين العرب، واختلاف شديد بين الناس، وتشتت فى دينهم، وتغير من حالهم حتى يتمنى المتمنى الموت صباحاً ومساءً مِن عِظم ما يرى من كلَب الناس، وأكل بعضهم بعضاً، وخروجه إذا خرج عند الأياس والقنوط. فيا طوبى لمن أدركه وكان من أنصاره، والويل كل الويل لمن خالفه وخالف أمره وكان من أعدائه.

Al-Qa'im (as) will not appear unless his appearance is preceded by great terror, earthquakes, seditions, calamities, spread of plague, killing among the Arabs, great disagreements among people, separation in religion and bad conditions until one wishes to die day and night because of what madness he sees among people and their trying to eat each other. Al-Qa'im (as) will appear after people reach a very high extent of despair. Blessed is he, who sees al-Qa'im (as) and becomes one of his ,supporters

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.Daylam is in Iran and Sind is in Pakistan -١

.and woe unto whoever opposes him, disobeys his orders and becomes his enemy

ثم قال: يقوم بأمر جديد، وسنه جديده، وقضاء جديد على العرب شديد، ليس شأنه إلّا القتل ولا يستتيب أحدا، ولا تأخذه فى الله لومه لائم.

He appears with a new method, new principles and new judgements. He will be severe with the Arabs. He will just kill without forgiving anyone and without caring for any blame because he will act according to the will of Allah."(١)

٢٣ – حدثنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، عن عبد الله بن جبله، عن على بن أبى المغيره، قال: حدثنا عبد الله بن شريك العامرى، عن بشر بن غالب الأسدى قال: قال لى الحسين بن على:

يا بِشر، ما بقاء قريش إذا قدم القائم المهدى منهم خمسمائه رجل فضرب أعناقهم صبراً، ثم قدم خمسمائه فضرب أعناقهم صبراً، ثم خمسمائه فضرب أعناقهم صبراً.

(قال) فقلت له: أصلحك الله، أيبلغون ذلك؟

فقال الحسين بن على: إن مولى القوم منهم.

(قال) فقال لى بشير بن غالب أخو بشر بن غالب: أشهد أن الحسين بن على عدَّ على أخى ست عدات – أو قال ست عددات – على اختلاف الروايه.

(٢٣) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ali bin Abul Mugheera from Abdullah bin Shareek al-Aamiri that Bishr bin Ghalib al-Asadi had said: Once al-Husayn bin Ali (as) said to me:

O Bishr, when al-Qa'im al-Mahdi appears, he will bring five hundred"

١- Ithbat al-Hudat, vol.٣ p.٥٤٠, Biharul Anwar, vol.٥٢, ٣٤٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.١٨٣.

men of those, who have remained of Quraysh (the Arabs), and kill them. Then he brings other five hundred men and kills them. Then he brings other five hundred and kills them."

Basheer bin Ghalib, the brother of Bishr, said: "I witness that al-Husayn bin Ali (as) has mentioned to my brother six times five hundreds."(١)

٢٤ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل بن إبراهيم قال: حدثنى محمد بن عبد الله بن زراره، عن الحارث بن المغيره وذريح المحاربى قالا: قال أبو عبد الله:

ما بقى بيننا وبين العرب إلّا الذبح – وأومأ بيده إلى حلقه.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal (٢٤) bin Ibraheem from Muhammad bin Abdullah bin Zurara from al-Harith bin al-Mugheera and Thurayh al-Muharibi that Abu Abdullah as-Sadiq (as) had said:

"Nothing remains between us and the Arabs except slaughter. (He pointed with his hand at his mouth)."(٢)

٢٥ – أخبرنا على بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازى، عن محمد بن على الصيرفى، عن محمد بن سنان، عن محمد بن على الحلبى، عن سدير الصيرفى، عن رجل من أهل الجزيره كان قد جعل على نفسه نذراً فى جاريه وجاء بها إلى مكه، قال:

فلقيت الحجبه فأخبرتهم بخبرها وجعلت لا أذكر لأحد منهم أمرها إلّا قال لى: جئنى بها وقد وفى الله نذرك فدخلنى من ذلك وحشه شديده، فذكرت ذلك لرجل من أصحابنا من أهل مكه، فقال لى: تأخذ عنى؟ فقلت: نعم، فقال: انظر الرجل الذى يجلس بحذاء الحجر الأسود وحوله الناس وهو أبو جعفر محمد

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١ – Ithbat al-Hudat, vol.٣ p.٥٤٠, Biharul Anwar, vol.٥٢ p.٣٤٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.١٨٣.

٢ – Biharul Anwar, vol.٥٢ p.٣٤٩.

بن على بن الحسين فأتِه فأخبره بهذا الأمر فانظر ما يقول لك فاعمل به.

Ali bin al-Husayn narrated a tradition from Muhammad bin Yahya al-Attar from (٢٥) Muhammad bin Hassaan ar-Razi from Muhammad bin Ali as-Sayrafi from Muhammad bin Sinan from Muhammad bin Ali al-Halabi from Sadeer as-Sayrafi from a man of the Arabia, who had vowed to offer his bondmaid and had come with her to .Mecca

The man said: “I met the door keepers (of the Kaaba). I told them about my vow and my bondmaid. Every one of them said to me: “Bring her to me and Allah will accept your vow.” I felt afraid of that. I told one of our companions of Mecca about that and he said to me: “Would you listen to me?” I said: “Yes, I would.” He said: “Look at that man, who is sitting beside the Black Rock surrounded by people. He is Abu Ja'far Muhammad bin Ali bin al-Husayn (al-Baqir) (as). Go to him. Tell him of your story and .see what he will say to you and act according to it”

قال: فأتيته فقلت: رحمك الله إنى رجل من أهل الجزيره ومعى جاريه جعلتها علىَّ نـذراً لبيت الله فى يمين كانت علىّ وقـد أتيت بها، وذكرت ذلك للحجبه، وأقبلت لا ألقى منهم أحـدا إلاّ قال جئنى بها وقد وفى الله نذرك، فدخلنى من ذلك وحشه شديده. فقال: يا عبـد الله، إن البيت لا يأكل ولا يشـرب، فبع جاريتك واسـتقصِ وانظر أهل بلادك ممّن حـجّ هذا البيت فمَن عجز منهم عن

نفقته فأعطِه حتى يقوى على العود إلى بلادهم. ففعلت ذلك.

I went to him and said: “May Allah have mercy upon you! I am a man from the Arabia. There is a bondmaid with me. I have vowed to offer her to the House of Allah (the Kaaba). I told the doorkeepers of that and each of them asked me to give him the bondmaid and that Allah would accept my vow. I felt too afraid of that.” Abu Ja'far al-Baqir (as) said: “O you slave of Allah, the House neither eats nor drinks. Sell your bondmaid and look for someone from among the people of your country who has come to offer the hajj and now has no money to go back home. Give him the money so that he can return to his home.” I did as he had said to me.

ثم أقبلت لا ألقى أحداً من الحجبه إلّا قال ما فعلتَ بالجاريه؟ فأخبرتهم بالذى قال أبو جعفر فيقولون: هو كذابٌ جاهل لا يدرى ما يقول. فذكرت مقالتهم لأبى جعفر ، فقال: قد بلغتنى، تبلغ عنى؟ فقلت: نعم. فقال: قل لهم: قال لكم أبو جعفر: كيف بكم لو قد قطعت أيديكم وأرجلكم وعلقت فى الكعبه، ثم يقال لكم: نادوا نحن سرّاق الكعبه. فلمّا ذهبت لأقوم قال: إننى لست أنا أفعل ذلك، وإنما يفعله رجل منى.

I met the doorkeepers again. They asked me about the bondmaid and I told them what Abu Ja'far al-Baqir (as) had asked me to do. They said: “He is a liar and ignorant. He

does not know what he says." I mentioned that to Abu Ja'far al-Baqir (as). He said to me: "Would you inform of what I tell you?" I said: "Yes, I would." He said: "Tell them that Abu Ja'far says to you: How about you when your hands and legs are cut and hung on the Kaaba and then you are asked to announce loudly: we are the thieves of the Kaaba?" When I wanted to get up, he said: "It is not me, who will do that, but it is a man from me."(1)

His rule

٢٦ - أخبرنا على بن الحسين قال: حدثنا محمد بن يحيى، قال: حدثنا محمد بن حسان الرازى قال: حدثنا محمد بن على الصيرفى، عن الحسن بن محبوب، عن عمرو بن شمر، عن جابر قال:

دخل رجل على أبى جعفر الباقر فقال له: عافاك الله، اقبض منى هذه الخمسمائه درهم فإنها زكاه مالى.

فقال له أبو جعفر: خذها أنت فضعها فى جيرانك من أهل الإسلام والمساكين من إخوانك المؤمنين.

ثم قال: إذا قام قائم أهل البيت قسم بالسويه وعدل فى الرعيه، فمن أطاعه فقد أطاع الله ومن عصاه فقد عصى الله، وإنما سمى المهدى مهدياً لأنه يهدى إلى أمر خفى، ويستخرج التوراه وسائر كتب الله من غار بأنطاكيه ويحكم بين أهل التوراه بالتوراه وبين أهل الإنجيل بالإنجيل، وبين أهل الزبور بالزبور، وبين أهل القرآن بالقرآن وتجمع إليه أموال الدنيا من بطن الأرض وظهرها، فيقول للناس: تعالوا إلى ما قطعتم فيه الأرحام وسفكتم فيه الدماء الحرام وركبتم فيه ما حرم الله ، فيعطى شيئاً لم يعطه أحد كان قبله، ويملأ

١- Biharul Anwar, vol.٥٢ p.٣٤٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٠٤.

الأرض عدلاً وقسطاً ونوراً كما ملئت ظلماً وجوراً وشراً.

(٢٦) Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali as-Sayrafi from al-Hasan bin Mahboob from Amr bin Shimr that Jabir had said:

A man came to Abu Ja'far al-Baqir (as) and said: "May Allah bless you! Please take these five hundred dirhams from me. They are the zakat of my wealth."

Abu Ja'far al-Baqir (as) said: "You take them and divide them among the poor Muslims of your neighbors and brothers." Then he said: "When al-Qa'im of Ahlul Bayt rises, he will divide the wealth equally and rule justly over the people. Whoever obeys him certainly obeys Allah and whoever disobeys him disobeys Allah. He is named as Mahdi(١) because he guides to a hidden matter. He takes the Torah and the rest of the divine Books of Allah from the cave of Antakya (Antioch). He will judge among the people of the Torah with the Torah, among the people of the Bible with the Bible, among the people of Psalms (of Prophet David) with the Psalms and among the people of the Qur'an with the Qur'an.

The wealth of the world is gathered to him from above the ground and from under the ground. He says to people: Come on to the wrong you have done to your kin! Come on to the bloods you have shed wrongfully! Come on to the sins you have committed! He will offer something that no one has

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١- "Mahdi in Arabic means "guided."

ever offered before him. He will fill the world with justice, equity and light after it has been filled with injustice, oppression and evil."(١)

٢٧ – أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن إبراهيم وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن القطوانى قالوا جميعاً: حدثنا الحسن بن محبوب، عن عبد الله بن سنان قال: سمعت أبا عبد الله يقول:

عصا موسى قضيب آس من غرس الجنه أتاه بها جبرئيل لما توجه تلقاء مدين، وهى وتابوت آدم فى بحيره طبريه، ولن يبليا ولن يتغيرا حتى يخرجهما القائم إذا قام.

(٢٧) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob from Abdullah bin Sinan that Abu Abdullah as-Sadiq (as) had said:

The staff of Prophet Moses (as) was a branch of a myrtle tree planted in Paradise." Gabriel brought it to him when he set out towards Madyan.(٢) The staff of Prophet Moses (as) and the coffin of Adam (as) are in the lake of Tabariya. They neither decay nor change until they will be taken out by al-Qa'im (as) when he will rise."(٣)

His signs and actions

٢٨ – أخبرنا أبو سليمان أحمد بن هوذه قال: حدثنا إبراهيم بن إسحاق النهاوندى قال: حدثنا عبد الله بن حماد الأنصارى، قال: حدثنا أبو الجارود زياد بن المنذر، قال: قال أبو جعفر محمد بن على:

إذا ظهر

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١ – Ilal ash-Sharayi' p.١٦١, Iqd ad-Durar p.٣٩, Ithbat al-Hudat, vol.٣ p.٤٩٧, ٥٤٠, Hilyatul Abrar, vol.٢ p.٥٥٦, Biharul Anwar, vol.٥١ p.٢٩, vol.٥٢ p.٣٥٠, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٢٢.

٢ – (Madyan was the village of Prophet Shu'ayb (Jethro).

٣ – Ithbat al-Hudat, vol.٣ p.٥٤٠, Hilyatul Abrar, vol.٢ p.٥٧٩, Biharul Anwar, vol.٥٢ p.٣٥١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٩٢.

القائم ظهر برايه رسول الله ، وخاتم سليمان، وحجر موسى وعصاه، ثم يأمر مناديه فينادى إلّا لا يحملن رجل منكم طعاماً ولا شراباً ولا علفاً، فيقول أصحابه: إنه يريد أن يقتلنا ويقتل دوابنا من الجوع والعطش، فيسير ويسيرون معه، فأول من_زل ين_زله يضرب الحجر فينبع منه طعام وشراب وعلف، فيأكلون ويشربون، ودوابهم حتى ين_زلوا النجف بظهر الكوفه.

(٢٨) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abul Jarood Ziyad bin al-Munthir that Abu Ja'far al-Baqir (as) had said:

"When al-Qa'im (as) appears, he will appear with the banner of Prophet Muhammad (as), the ring of Solomon (as) and the rock and the staff of Moses (as). Then he will order his caller to announce that no one is to carry food, drink or hay. His companions will say: "He wants to make us and our cattle die of hunger and thirst." He and his companions will move until the first house they reach. He will strike a rock and then food, drink and hay will come out of it. They will eat and drink and feed their cattle. Then they will reach Najaf, which is near Kufa.(١)"(٢)

٢٩ - أخبرنا محمد بن همام ومحمد بن الحسن بن محمد بن الجمهور العمى، عن الحسن بن محمد بن الجمهور، عن أبيه، عن سليمان بن سماعه، عن أبى الجارود، عن أبى جعفر محمد بن على أنه قال:

إذا خرج القائم من مكه ينادى مناديه إلّا لا يحملن أحد طعاماً ولا شراباً، ويحمل معه حجر موسى بن

١- Najaf and Kufa are two cities in Iraq.

٢- Basa'ir ad-Darajat p.١٨٨, Al-Kafi, vol.١ p.٢٣١, Kamal ad-Deen p.٦٧٠, al-Khara'ij wel Jara'ih, vol.٢ p.٦٩٠, Muntakhab al-Anwar al-Mudhee'a p.١٩٩, Ithbat al-Hudat, vol.٣ p.٤٤٠, ٥٤١, Hilyatul Abrar, vol.٢ p.٥٧٩, ٥٨٠, Biharul Anwar, vol.١٣ p.١٨٥, vol.٥٢ p.٣٢٤, ٣٢٥, ٣٣٥.

عمران، وهو وقر بعير، فلا ين_زل من_زلاً إلاّ نبعت منه عيون، فمن كان جائعا شبع، ومن كان ظمآنا روى، ورويت دوابهم حتى ين_زلوا النجف من ظهر الكوفه.

(٢٩) Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Sulayman bin Suma'a from Abul Jarood that Abu Ja'far al-Baqir (as) had said:

"When al-Qa'im appears in Mecca, his caller will announce that no one is to carry with him food or drink. He (al-Qa'im) will carry with him the rock of Prophet Moses, which is as a burden of a camel. Whenever they stop to rest, the rock will well. Hungry and thirsty ones will eat and drink and feed their cattle until they will reach Najaf, which is near Kufa."(١)

٣٠ - أخبرنا أحمد بن هوذه الباهلى قال: حدثنا إبراهيم بن إسحاق النهاوندى قال: حدثنا عبد الله بن حماد الأنصارى، عن عبد الله بن بكير، عن حمران بن أعين عن أبى جعفر أنه قال:

كأننى بدينكم هذا لا يزال متخضخضاً يفحص بدمه ثم لا يردّه عليكم إلاّ رجل منا أهل البيت، فيعطيكم فى السنه عطاءين ويرزقكم فى الشهر رزقين، وتؤتون الحكمه فى زمانه حتى أن المرأه لتقضى فى بيتها بكتاب الله تعالى وسنه رسول الله .

(٣٠) Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Bukayr from Hamran bin A'yun that Abu Ja'far al-Baqir (as) had said:

"As if I see your religion agitating in its blood and then no one will restore

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١- Ibid.

it as it has been before except a man from us Ahlul Bayt. He will give you two gifts a year and two livelihoods a month. You will be granted with wisdom at his time until a woman can judge with the Book of Allah and the Sunna of the Prophet (S) in her house."(١)

٣١ – أخبر نا عبـد الواحـد بن عبد الله، قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا محمد بن العباس بن عيسى، قال: حدثنا الحسن بن على البطائنى، عن أبيه عن المفضل، قال: سمعت أبا عبد الله يقول:

إن لصاحب هذا الأمر بيتاً يقال له: بيت الحمد، فيه سراج يزهر منذ يوم ولد إلى يوم يقوم بالسيف لا يطفأ.

(٣١) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Muhammad bin al-Abbas bin Eessa from al-Hasan bin Ali al-Bata'ini from his father from al-Mufadhdhal that Abu Abdullah as-Sadiq (as) had said:

The man of this matter will have a house called the house of al-Hamd (the praise). It" will have a lamp shining and without being put out since his birthday until the day when he will rise with the sword."(٢)

٣٢ – حـدثنا أحمـد بن محمـد بن سـعيد قال: حدثنا على بن الحسن التيملى، عن أبيه، عن الحسن بن على بن يوسف ومحمد بن على الكوفى عن سعدان بن مسلم عن بعض رجاله، عن أبى عبد الله أنه قال:

بينا الرجل على رأس القائم يأمره وينهاه إذ قال: أديروه، فيـديرونه إلى قدامه، فيأمر بضـرب عنقه، فلا يبقى فى الخافقين شـىء إلّا خافه.

(٣٢) Ahmad bin

١- Hilyatul Abrar, vol.٢ p.٦٤٢, Biharul Anwar, vol.٥٢ p.٣٥٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٢٤.

٢- Hilyatul Abrar, vol.٢ p.٦٨٤, Biharul Anwar, vol.٥٢ p.١٥٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٨٠.

Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from his father (١) from al-Hasan bin Ali bin Yousuf and Muhammad bin Ali al-Kufi from Sa'dan bin Muslim from some of his companions that Abu Abdullah as-Sadiq (as) had said:

While a man is behind al-Qa'im (as) ordering and forbidding, he (al-Qa'im) will say:" Turn him! They turn him to be before al-Qa'im (as), who will order to kill him. Then everything in the world will fear him."(٢)

٣٣ - حدثنا على بن أحمد البندنيجى، عن عبيد الله بن موسى العلوى، عن أحمد بن محمد بن خالد، عن أبيه، عن سعدان بن مسلم، عن هشام بن سالم، عن أبى عبد الله أنه قال:

بينا الرجل على رأس القائم يأمر وينهى إذا أمر بضرب عنقه، فلا يبقى بين الخافقين شىء إلّا خافه.

(٣٣) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ahmad bin Muhammad bin Khalid from his father from Sa'dan bin Muslim from Hisham bin Salim that Abu Abdullah as-Sadiq (as) had said:

As a man is behind al-Qa'im ordering and forbidding, he (al-Qa'im) will order that he" is to be killed. Then everything in the world will fear him."(٣)

His virtue

٣٤ - حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا على بن الحسن التيملى فى صفر سنه أربع وسبعين ومائتين قال: حدثنى محمد بن على، عن محمد بن إسماعيل بن بزيع، عن منصور بن يونس بزرج، عن حمزه بن حمران، عن سالم الاشل قال: سمعت أبا جعفر محمد بن على الباقر يقول:

نظر موسى بن عمران فى السفر الأول إلى ما

١- The phrase "from his father" might be additional.

٢- Ithbat al-Hudat, vol.٣ p.٥٤١, Biharul Anwar, vol.٥٢ p.٣٥٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.٤١.

٣- Ibid.

يعطى قائم آل محمد من التمكين والفضل، فقال موسى: رب اجعلنى قائم آل محمد، فقيل له: إنّ ذاك من ذريه أحمد، ثم نظر فى السفر الثانى فوجد فيه مثل ذلك، فقال مثله، فقيل له مثل ذلك، ثم نظر فى السفر الثالث فرأى مثله، فقال مثله، فقيل له مثله.

(٣٤) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at-Taymali from Muhammad bin Ali from Muhammad bin Issma'eel bin Buzay' from Mansoor bin Younus bin Bazraj from Hamza bin Hamran from Salim al-Ashall that Abu Ja'far al-Baqir (as) had said:

"Prophet Moses (as) looked up in the first Pentateuch what abilities and virtues would be given to al-Qa'im of Muhammad's family and then he said: "O my Lord, make me al-Qa'im of Muhammad's family!" It was said to him: "He is from Muhammad's progeny." He looked up in the second Pentateuch and he found the same things. He prayed Allah for the same thing and he was answered with the same answer. Then he opened the third Pentateuch and found the same thing. He asked his Lord for the same thing and the same was said to him."(١)

The Qur'anic verses concerning him

٣٥ - حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا أحمد بن يوسف بن يعقوب الجعفى أبو الحسن من كتابه قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن على بن أبى حمزه، عن أبيه ووهيب، عن أبى بصير، عن أبى عبد الله فى معنى قوله

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

١- Iqd ad-Durar p.٢٦, as-Sirat al-Mustaqeem, vol.٢ p.٢٥٧, Ithbat al-Hudat, vol.٣ p.٥٤١, ٦١٤, Biharul Anwar, vol.٥١ p.٧٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٤٦.

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِى ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

قال:

نزلت فى القائم وأصحابه.

(٣٥) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi Abul Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb from Abu Baseer that Abu Abdullah as-Sadiq (as) had said when talking about this Qur'anic verse, "Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me."(١)

"It has been revealed about al-Qa'im and his companions."(٢)

٣٦ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا حميد بن زياد، قال: حدثنا على بن الصباح قال: حدثنا أبو على الحسن بن محمد الحضرمى قال حدثنا جعفر بن محمد عن إبراهيم بن عبد الحميد، عن إسحاق بن عبد العزيز، عن أبى عبد الله فى قوله تعالى

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

قال:

العذاب خروج القائم ، والأمّه المعدوده عده أهل بدر وأصحابه.

(٣٦) Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from Ali bin as-Sabah from Abu

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١- Qur'an, ٢٤:٥٥.

٢- Hilyatul Abrar, vol.٢ p.٥٩٥, al-Mahajja p.١٤٨, Biharul Anwar, vol.٥١ p.٥٨, Yanabee'ul

Mawadda p.۴۲۵, Muntakhab al-Athar p.۱۶۱, ۲۹۴, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۲۸۲.

Ali al-Hasan bin Muhammad al-Hadhrami from Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from Iss'haq bin Abdul Aziz that Abu Abdullah as-Sadiq (as) had said when talking about the Qur'anic verse, "And if We hold back from them the punishment until a stated period of time:"(١)

Punishment is the rising of al-Qa'im (as) and the stated period of time is as the number of the companions, who has fought in the battle of Badr, and as the number of the companions of al-Qa'im (as)."(٢)

٣٧ – حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف، قال: حدثنا إسماعيل بن مهران، عن الحسن بن على، عن أبيه ووهيب، عن أبى بصير، عن أبى عبد الله فى قوله

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

قال:

نزلت فى القائم وأصحابه، يجتمعون على غير ميعاد.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf from (٣٧) Issma'eel bin Mihran from al-Hasan bin Ali from his father and Wuhayb from Abu Baseer that Abu Abdullah as-Sadiq (as) had said about this verse, "...therefore hasten to (do) good works; wherever you are, Allah will bring you all together:"(٣)

It has been revealed about al-Qa'im (as) and his companions. They will meet together without an appointment."(٤)

٣٨ – أخبر نا على بن الحسين المسعودى، قال: حدثنا محمد بن يحيى العطار القمى، قال: حدثنا محمد بن حسان الرازى، قال: حدثنا محمد بن على الكوفى قال: حدثنا عبد الرحمن بن أبى نجران، عن القاسم، عن

١- Qur'an, ١١:٨.

٢- Ta'weel al-Aayat, vol.١ p.٢٢٣, Ithbat al-Hudat, vol.٣ p.٥٤١, al-Mahajja p.١٠٢, Tafseer al-Burhan, vol٢ p.٢٠٨, ٢٠٩, Biharul Anwar, vol.٥١ p.٥٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.١٦٨.

۳- Qur'an, ۲:۱۴۸.

۴- Ithbat al-Hudat, vol.۳ p.۵۴۱, Tafseer al-Burhan, vol.۱ p.۱۶۲, al-Mahajja p.۲۰, Hilyatul Abrar, vol.۲ p.۶۲۲, Biharul Anwar, vol.۵۱ p.۵۸, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۳۲.

أبی بصیر، عن أبی عبد الله فی قول الله

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

قال:

هی فی القائم وأصحابه.

Ali bin al-Husayn al-Mass'oodi narrated from Muhammad bin Yahya al-Attar al- (٣٨) Qummi from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Najran from al-Qassim(١) from Abu Baseer that Abu Abdullah as-Sadiq (as) had said about the verse, "Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to (assist them:"(٢)

(It concerns al-Qa'im (as) and his companions."(٣)"

٣٩ – حدثنا علی بن أحمد قال: حدثنا عبید الله بن موسی، عن أحمد بن محمد بن خالد، عن أبیه، عن محمد بن سلیمان الدیلمی، عن أبی بصیر، عن أبی عبد الله فی قوله تعالی

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

قال:

الله یعرفهم، ولکن نزلت فی القائم یعرفهم بسیماهم فیخطبهم بالسیف هو وأصحابه خبطاً.

Ali bin Ahmad narrated from Obaydillah bin Musa from Ahmad bin Muhammad bin (٣٩) Khalid from his father from Muhammad bin Sulayman ad-Daylami from Abu Baseer that Abu Abdullah as-Sadiq (as) had said about the verse, "The guilty shall be (recognized by their marks:"(٤)

Allah recognizes them. But the verse has been revealed about al-Qa'im. He will" recognize them by their marks and then he and his companions will strike them with (their swords."(٥)

How He Is Recognized

۴۰ – حدثنا علی بن أحمد، عن عبید الله بن موسی العلوی، عن محمد بن عبد الجبار عن صفوان بن یحیی، عن أبی سعید المکاری، عن الحارث بن المغیره

۱- He might be Aasim.

۲- Qur'an, ۲۲:۳۹.

۳- Biharul Anwar, vol.۵۱ p.۵۸, Muntakhab al-Athar p.۱۷۰, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۲۶۴.

۴- Qur'an, ۵۵:۴۱.

۵- Ta'weel al-Aayat, vol.۲ p.۶۳۹, Ithbat al-Hudat, vol.۳ p.۵۴۲, Tafseer al-Burhan, vol.۴ p.۲۶۸, ۲۶۹, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۳۶.

النصرى، قال:

قلت لأبى عبد الله بأى شىء يعرف الإمام؟

قال: بالسكينه والوقار.

قلت: وبأى شىء؟

قال: وتعرفه بالحلال والحرام، وبحاجه الناس إليه، ولا يحتاج إلى أحد، ويكون عنده سلاح رسول الله .

قلت: أيكون إلّا وصياً ابن وصى؟

قال: لا يكون إلّا وصياً وابن وصى.

(۴۰) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin Abdul Jabbar from Safwan bin Yahya from Abu Sa'eed al-Mukari that al-Harith bin al-Mugheera an-Nasri had said: I said to Abu Abdullah as-Sadiq (as): "With what will the imam (al-Mahdi) be recognized?"

He said: "With calmness and gravity."

I said: "What else?"

He said: "You will know him by (executing) halal and haram (permissibility and impermissibility), by the need of people to him whereas he will never need any one and that the weapon of the Prophet (S) will be with him."

I said: "Is he a guardian and a son of a guardian?"

He said: "He is not but a guardian and a son of a guardian."(۱)

۴۱ – حدثنا محمد بن همام ومحمد بن الحسن بن محمد بن جمهور، جميعاً عن الحسن بن محمد بن جمهور، عن أبيه، عن سليمان بن سماعه، عن أبى الجارود قال:

قالت لأبى جعفر: إذا مضى الإمام القائم من أهل البيت فبأى شىء يعرف من يجىء بعده؟

قال: بالهدى والإطراق، وإقرار آل محمد له بالفضل، ولا يسأل عن شىء بين صدفيها إلّا أجاب.

(۴۱) Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Sulayman bin Suma'a that Abul Jarood had said:

"I said to Abu Ja'far al-Baqir

p: ۳۷۲

۱- Biharul Anwar, vol.۵۲ p.۱۵۶.

as): If the present imam of Ahlul Bayt leaves to the better world, with what will the(
"?next one be recognized

He said: "With guidance, calmness, gravity, acknowledging his virtue by Muhammad's progeny and that he will not be asked about anything in the east or in the west unless (he will give the right answer."(١

His Shirt

٤٢ – حدثنا محمد بن همام، قال: حدثنا حميد بن زياد الكوفى، قال: حدثنا الحسن بن محمد بن سماعه، قال: حدثنا أحمد بن الحسن الميثمى، عن عمه الحسين بن إسماعيل، عن يعقوب بن شعيب، عن أبى عبد الله أنه قال:

ألا أريك قميص القائم الذى يقوم عليه؟

فقلت: بلى. قال: فدعا بقمطر ففتحه، وأخرج منه قميص كرابيس فنشره فإذا فى كمه الأيسر دم، فقال:

هذا قميص رسول الله الذى عليه يوم ضربت رباعيته، وفيه يقوم القائم.

فقبّلت الدم ووضعته على وجهى، ثم طواه أبو عبد الله ورفعه.

Muhammad bin Hammam narrated from Hameed bin Ziyad al-Kufi from al-Hasan (٤٢) bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from his uncle al-Husayn bin Issma'eel that Ya'qoob bin Shu'ayb had said:

Abu Abdullah as-Sadiq (as) said to me: Would I show you the shirt that al-Qa'im will" "?put on when he rises

"!I said: "Yes, please

He opened a case and took a shirt out of it. He spread the shirt. There was some blood on its left sleeve. He said: "This is the shirt of the Prophet (S). This blood dropped on it "from the Prophet's mouth on the day when his front teeth had been struck.

I kissed the spots of

Biharul Anwar, vol.۵۲ p.۱۵۶ –۱

blood and put them on my face. Then Abu Abdullah (as) folded the shirt and put it back in its place."(۱)

His Soldiers And Knights

۴۳ – حدثنا علی بن أحمد، عن عبید الله بن موسی العلوی، عن علی بن الحسن عن علی بن حسان، عن عبد الرحمن بن کثیر، عن أبی عبد الله فی قول الله

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

قال:

هو أمرُنا، أمرَ الله أن لا تستعجل به حتی یؤیده الله بثلاثه أجناد: الملائکه، والمؤمنین، والرعب. وخروجه کخروج رسول الله ، وذلک قوله تعالی

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin al-Hasan (۴۳) from Ali bin Hassaan from Abdurrahman bin Katheer that Abu Abdullah as-Sadiq (as) had said about this Qur'anic verse, "Allah's commandment has come, therefore do not desire to hasten it:"(۲)

It is our matter (the appearance of al-Qa'im). Allah has ordered not to hasten it until it" is assisted with three armies; the angels, the believers and terror. His (al-Qa'im's) advent will be like the advent of the Prophet (S). Allah has said, "Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse.(۳)"(۴)

۴۴ – حدثنا أبو سلیمان أحمد بن هوذه قال: حدثنا إبراهیم بن إسحاق النهاوندی قال: حدثنا عبد الله بن حماد الأنصاری، عن علی بن أبی حمزه، قال: قال أبو عبد الله:

إذا قام القائم صلوات الله علیه نزلت ملائکه بدر وهم خمسه آلاف ثلث علی خیول

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۱ - Ithbat al-Hudat, vol.۳ p.۵۴۲, Hilyatul Abrar, vol.۲ p.۵۷۵, Biharul Anwar, vol.۵۲ p.۳۵۵,

.Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۹۰

.Qur'an, ۱۶:۱ -۲

.Qur'an, ۸:۵ -۳

.It is mentioned in chap.۱۱. no.۹ -۴

شهب، وثلث على خيول بلق، وثلث على خيول حو.

قلت: وما الحو؟

قال: هى الحمر.

(۴۴) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Ali bin Abu Hamza that Abu Abdullah as-Sadiq (as) had said:

"When al-Qa'im (as) rises, the angels of Badr(۱) will descend. They are five thousand angels.(۲) A third of them will be on gray horses, a third on piebald horses and a third on red horses."(۳)

۴۵ – وبه عن عبد الله بن حماد، عن ابن أبى حمزه، عن أبى عبد الله قال:

إذا قام القائم نزلت سيوف القتال، على كل سيف اسم الرجل واسم أبيه.

(۴۵) Abdullah bin Hammad narrated from bin Abu Hamza that Abu Abdullah as-Sadiq (as) had said:

"When al-Qa'im rises, the swords will be brought down. On each sword there will be the name of the man, who will use it in fighting, and the name of his father."(۴)

O people of understanding! Would you please ponder a little on these traditions that talk about al-Qa'im (as), his conduct, his virtue, the angels, who will support him, his rough cloths and coarse food, his strife to obey Allah, his jihad for the sake of Allah to do away with injustice, oppression and tyranny, and to spread justice, fairness and kindness, the aspects of his companions, who will be three hundred and thirteen men, who will be the rulers of the world and by whom, with the support of the angels, the east and the west will be conquered?

It is clear

١- The angels who have assisted the believers in the battle of Badr.

٢- In other traditions it is mentioned that they are three hundred and thirteen angels.

٣- I'lam al-Wara p.٤٣١, Ithbat al-Hudat, vol.٣ p.٥٢٧, ٥٤٢, Hilyatul Abrar, vol.٢ p.٦٢٦, Biharul Anwar, vol.٥٢ p.٣٥٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٩.

٤- Ithbat al-Hudat, vol.٣ p.٥٤٢, Biharul Anwar, vol.٥٢ p.٣٥٦, Bisharatul Islam p.٢١٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.٧.

that the high position and honored rank that Allah has granted to Imam al-Mahdi, have not been granted to any of the previous imams (as). Allah has made Imam al-Mahdi (aj) the means that will carry out His promise, which He has promised the Prophet (S) of; to perfect the religion and make it prevail over all religions.

۴۶ – علی بن أحمد البندنیجی، عن عبید الله بن موسی العلوی، عن الحسن بن معاویه عن الحسن بن محبوب، عن خلاد بن الصفار، قال:

سئل أبو عبد الله: هل ولد القائم ؟

فقال: لا، ولو أدرکته لخدمته أیام حیاتی.

(۴۶) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from al-Hasan bin Mo'awiya from al-Hasan bin Mahboob that Khallad bin as-Saffar had said:

"Once Abu Abdullah as-Sadiq (as) was asked: Is al-Qa'im born?"

He said: "No, he is not. If I live until he is born, I shall serve him as long as I live."(۱)

Chapter ۱۴: The signs preceding the appearance

۱ – حدثنا أبو سلیمان أحمد بن هوذه الباهلی، قال: حدثنا أبو إسحاق إبراهیم بن إسحاق النهاوندی بنهاوند سنه ثلاث وتسعین ومائتین، قال: حدثنا عبد الله بن حماد الأنصاری فی شهر رمضان سنه تسع وعشرین ومائتین، عن أبان بن عثمان قال:

قال أبو عبد الله جعفر بن محمد: بینا رسول الله ذات یوم فی البقیع حتی أقبل علی فسأل عن رسول الله فقیل إنه بالبقیع، فأتاه علی فسلم علیه فقال رسول الله: اجلس، فأجلسه عن یمینه، ثم جاء جعفر بن أبی طالب فسأل عن رسول الله فقیل له: هو بالبقیع فأتاه فسلم علیه فأجلسه عن یساره،

۱- Iqd ad-Durar p.۱۶۰, Biharul Anwar, vol.۵۱ p.۱۴۸, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۸۵.

ثم جاء العباس فسأل عن رسول الله فقيل له: هو بالبقيع فأتاه فسلم عليه فأجلسه أمامه.

Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Abu Iss'haq Ibraheem (١) bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abban bin Uthman that Abu Abdullah as-Sadiq (as) had said:

"One day while the Prophet (S) was in al-Baqee,'(١) Ali (as) came and asked where the Prophet (S) was. It was said to him that he had been in al-Baqee'. Ali (as) went to al-Baqee'. He greeted the Prophet (S) and the Prophet (S) asked him to sit down on his right hand. Then Ja'far bin Abu Talib (Ali's brother) came and greeted the Prophet (S). The Prophet (S) asked him to sit down on his left. Then al-Abbas (the Prophet's uncle) came, greeted the Prophet (S) and the Prophet (S) seated him before him.

ثم التفت رسول الله إلى علی فقال: ألا أبشرك؟ ألا أخبرك يا علی؟ فقال: بلی يا رسول الله. فقال: كان جبرئيل عندی آنفاً وأخبرنی أنّ القائم الذی يخرج فی آخر الزمان فيملأ الأرض عدلاً كما ملئت ظلماً وجوراً من ذريتك من ولد الحسين. فقال علی: يا رسول الله، ما أصابنا خير قط من الله إلّا علی يديك.

The Prophet (S) turned to Ali (as) and said: "O Ali, shall I tell you of good news?" Ali (as) said: "Yes please, O messenger of Allah." The Prophet (S) said: "Gabriel has just been with me a moment ago. He has told me that al-Qa'im, who will appear at the

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١- Al-Baqee' is the graveyard of the Muslims in Medina.

end of time and fill the world with justice after it will have been filled with injustice and oppression, will be from your progeny and from the descendants of al-Husayn." Ali said: "O messenger of Allah, whatever goodness we have gotten from Allah is by means of you."

ثم التفت رسول الله إلى جعفر بن أبى طالب فقال: يا جعفر ألا أبشرك؟ ألا أخبرك؟ قال: بلى يا رسول الله. فقال: كان جبرئيل عندى آنفاً فأخبرنى أن الذى يدفعها إلى القائم هو من ذريتك، أتدرى من هو؟ قال: لا. قال: ذاك الذى وجهه كالدينار، وأسنانه كالمنشار، وسيفه كحريق النار، يدخل الجند ذليلاً، ويخرج منه عزيزاً، يكتنفه جبرئيل وميكائيل.

Then the Prophet (S) turned to Ja'far bin Abu Talib and said: "O Ja'far, shall I tell you of good news?" Ja'far said: "Yes please, O messenger of Allah." The Prophet (S) said to Ja'far: "Gabriel has just been with me and told me that the one, who will deliver the banner to al-Qa'im, will be from your progeny. Do you know who he is?" Ja'far said: "No, I do not." The Prophet (S) said: "It is he, whose face will be like a dinar, whose teeth will be like a saw and whose sword will be like a flame of fire. He will enter into the mountain lowly and will come out of it nobly surrounded by Gabriel and Michael."

ثم التفت إلى العباس فقال: يا عمّ النبى، ألا أخبرك بما أخبرنى به جبرئيل ؟ فقال: بلى يا رسول الله قال: قال لى جبرئيل:

ويلٌ لذريتك من ولد العباس. فقال: يا رسول الله أفلا أجتنب النساء؟ فقال له: قد فرغ الله مما هو كائن.

Then the Prophet (S) turned to al-Abbas and said to him: “O the uncle of the Prophet, shall I tell you of what Gabriel has told me?” Al-Abbas said: “Yes please, O messenger of Allah.” The Prophet (S) said: “Gabriel said to me: How much distresses your progeny will receive from the progeny of al-Abbas!” Al-Abbas said: “O messenger of Allah, do I avoid sleeping with women?” The Prophet (S) said: “Allah has already determined what will happen.”(١)

٢ – أخبرنا على بن أحمد البندنيجى، عن عبيد الله بن موسى العلوى، عن أحمد بن محمد بن خالد، عن إبراهيم بن محمد بن المستنير، عن عبد الرحمن بن القاسم، عن أبيه عن عبد الله بن عباس قال:

قال رسول الله لأبى: يا عباس، ويل لذريتى من ولدك، وويل لولدك من ولدى.

فقال: يا رسول الله أفلا أجتنب النساء؟ (أو قال: أفلا أجب نفسى؟)

قال: إنّ علم الله قد مضى والأمور بيده، وإن الأمر سيكون فى ولدى.

(٢) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ahmad bin Muhammad bin Khalid from Ibraheem bin Muhammad bin al-Mustaneer from Abdurrahman bin al-Qassim from his father that Abdullah bin Abbas had said:

The Prophet (S) said to my father: “O Abbas, how much misfortunes my progeny will get from your progeny and then how much woes will come upon your progeny from my progeny!”

Al-Abbas said: “Do I avoid sleeping with women?”

The Prophet (S) said: “The will

١- Biharul Anwar, vol.٥١ p.٧٦, Muntakhab al-Athar p.٢٠٠, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.١ p.١٩٥.

of Allah has already been determined and the decision is in His hand. But the end will be in the control of my progeny."(١)

٣ - أخبرنا أحمد بن محمد بن سعيد بن عقده، قال: حدثنا حميد بن زياد الكوفى قال: حدثنى على بن الصباح المعروف بابن الضحاك، قال: حدثنا أبو على الحسن بن محمد الحضرمى، قال: حدثنا جعفر بن محمد، عن إبراهيم بن عبد الحميد، عن سعد بن طريف، عن الاصبغ بن نباته، عن على أنه قال:

يأتيكم بعد الخمسين والمائه أمراء كفره، وأمناء خونه، وعرفاء فسقه، فتكثر التجار وتقل الأرباح، ويفشو الربا، وتكثر أولاد الزنا، وتغمر السفاح، وتتناكر المعارف، وتعظم الأهله، وتكتفى النساء بالنساء، والرجال بالرجال.

(٣) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Hameed bin Ziyad al-Kufi from Ali bin as-Sabah from Abu Ali bin al-Hasan bin Muhammad al-Hadhrami from Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from Sa'd bin Tareef from al-Asbugh bin Nabata that Imam Ali (as) had said:

"After one hundred and fifty years unbeliever rulers, untrusted treasurers and dissolute officials will control the rule. Then the merchants increase but the profits decrease. Usury spreads, illegitimate sons will be everywhere, adultery increase, relatives deny each other, the crescent is regarded as greater than it is, a woman is satisfied with a woman (in lesbianism) and a man is satisfied with a man."

فحدث رجل عن على بن أبى طالب أنه قام إليه رجل حين تحدث بهذا الحديث فقال له: يا أمير المؤمنين وكيف نصنع فى ذلك الزمان؟

فقال: الهرب الهرب، فإنه لا يزال عدل الله

١- Men la Yahdhuruhu al-Faqeeh, vol.١ p.٢٥٢, Ilal ash-Sharayi' p.٣٤٨, Biharul Anwar, vol.٢٢ p.٢٩١, vol.٢٨ p.٤٨.

مبسوطاً على هذه الأمه ما لم يمِل قراؤهم إلى أمرائهم وما لم يزل أبرارهم ينهى فجارهم، فإن لم يفعلوا ثم استنفروا فقالوا: لا إله إلّا الله، قال الله فى عرشه: كذبتم لستم بها صادقين.

?A man said to him: "What will we do when such a time comes"

Imam Ali said: "Escape! Escape! The justice of Allah will still spread among this umma as long as the ulama do not incline to the rulers and as long as the pious still forbid the dissolute from committing sins. If they do not do so and then they are alerted and say: There is no god but Allah, Allah will say from on His Throne: You say it falsely. You are not truthful."(۱)

۴ - حدثنا محمد بن همام فى من_زله ببغداد فى شهر رمضان سنه سبع وعشرين وثلاثمائه قال: حدثنى أحمد بن مابنداذ سنه سبع وثمانين ومائتين، قال: حدثنا أحمد بن هلال، قال: حدثنى الحسن بن على بن فضال، قال: حدثنا سفيان بن إبراهيم الجريرى، عن أبيه، عن أبى صادق، عن أمير المؤمنين أنه قال:

ملك بنى العباس يسر لا عسر فيه، لو أجتمع عليهم الترك والديلم والسند والهند والبربر والطيلسان لن يزيلوه، ولا يزالون فى غضاره من ملكهم حتى يشذ عنهم مواليهم وأصحاب دولتهم ويسلط الله عليهم علجاً يخرج من حيث بدأ ملكهم، لا يمرّ بمدينه إلّا فتحها، ولا ترفع له رايه إلّا هدها، ولا نعمه إلّا أزالها، الويل لمن ناواه، فلا يزال كذلك حتى يظفر ويدفع بظفره إلى رجل من عترتى، يقول بالحق ويعمل به.

(۴) Muhammad bin Hammam narrated from Ahmad bin

۱- Biharul Anwar, vol.۵۲ p.۲۲۸.

Mabindath from Ahmad bin Hilal from al-Hasan bin Ali bin Fadhdhal from Sufyan bin Ibraheem al-Jareeri from his father from Abu Sadiq that Amirul Mo'mineen (as) had said:

During the rule of the Abbasids there will be ease and wealth. Their state will be so strong that even if the Turks, the Daylams, the Sindese, the Indians, the Berbers and the Taylasanese(١) unite together, they will not shake it. They will still live at ease until their followers and commanders deviate from them and until Allah empowers a severe man, who will rise from the place, in which their rule has been established. He will conquer every town he passes by. He will defeat every army standing against him. He will remove every ease and wealth. Woe will be upon whoever resists him. He will still do so until he triumphs. Then he will deliver his victory to a man from my progeny, who will say the truth and will act according to the truth."(٢)

٥ – حدثنا محمد بن همام قال: حدثنا عبد الله بن جعفر الحميرى، قال: حدثنا الحسن بن محبوب، عن على بن رئاب، عن محمد بن مسلم، عن أبى عبد الله جعفر بن محمد أنه قال:

إنّ قدّام قيام القائم علامات: بلوى من الله تعالى لعباده المؤمنين.

قلت: وما هى؟

قال: ذلك قول الله

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

قال: (لنبلونكم) يعنى المؤمنين، (بشىء من الخوف) من ملوك بنى فلان فى آخر سلطانهم، (والجوع) بغلاء أسعارهم، (ونقص من الأموال) فساد التجارات وقله الفضل فيها،

١- Taylasan is a region in Persia.

٢- Iqd ad-Durar p.٤٧, Minhaj al-Karama p.١٠٩, Ithbat al-Hudat, vol.٢ p.٤٧٠, Biharul Anwar, vol.٨ p.٣٥٩, Bisharatul Islam p.٤٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٨٠.

(والأنفس) موت ذريع (والثمرات) قله ريع ما يزرع وقله بركه الثمار، (وبشر الصابرين) عند ذلك بخروج القائم .

ثم قال لي: يا محمد، هذا تأويله. إن الله يقول

هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِى الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

(٥) Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from al-Hasan bin Mahboob from Ali bin Ri'ab that Muhammad bin Muslim had said:

Abu Abdullah as-Sadiq (as) had said: "Before the rising of al-Qa'im there will be some signs, with which Allah tries His faithful people."

I said: "What are they?"

He said: "It is the saying of Allah, "And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient."(١) When Allah says (We will try you) He means the believers, when He says (with somewhat of fear), He refers to the fright that is caused at the end of the rule of the family of so-and-so, (hunger) is because of expensive prices, (loss of property) is corruption of trade and littleness of profits, (lives) is quick deaths, (fruits) is little production of plants and little blessing of fruits and (give good news to the patient) when al-Qa'im appears."

Then he said to me: "O Muhammad, this is the

١- Qur'an, ٢:١٥٥.

interpretation of the verse. Allah says, “But none knows its interpretation except Allah and those who are firmly rooted in knowledge.(۱)”(۲)

۶ – أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنى أحمد بن يوسف بن يعقوب أبو الحسن الجعفى من كتابه، قال: حدثنا إسماعيل بن مهران عن الحسن بن على بن أبى حمزه، عن أبيه، عن أبى بصير قال: قال أبو عبد الله:

لا بدّ أن يكون قدام القائم سنه يجوع فيها الناس ويصيبهم خوف شديد من القتل ونقص من الأموال والأنفس والثمرات، فإن ذلك فى كتاب الله لبيّن. ثم تلا هذه الآيه

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

(۶) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob from Abul Hasan al-Ju’fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

“There must be a sedition before the appearance of al-Qa'im, during which people become hungry, terrified by killing and they lose their properties and lives. This has been clarified by the Book of Allah. Allah has said, “And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient.”(۳)

۷ – أخبرنا على بن أحمد، عن عبيد الله بن موسى العلوى، عن على بن إبراهيم بن هاشم، عن أبيه، عن محمد بن حفص، عن عمرو بن شمر، عن جابر الجعفى قال: سألت أبا جعفر محمد بن على عن قول الله تعالى

۱- Qur'an, ۳:۷.

۲- Kamal ad-Deen p.۶۴۹, Dala’il al-Imama p.۲۵۹, Al-Irshad p.۳۶۱, I’lam al-Wara p.۴۲۷, al-Khara'ij wel Jara'ih, vol.۳ p.۱۱۵۳, Kashul Ghumma, vol.۳ p.۵۲, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۲.

۳- Ithbat al-Hudat, vol.۳ p.۷۳۴, Tafseer al-Burhan, vol.۱ p.۱۶۷, Hilyatul Abrar, vol.۲ p.۶۰۸, al-Mahajja p.۴۷, ۴۸, Biharul Anwar, vol.۵۲ p.۲۲۸, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۳.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

فقال:

يا جابر، ذلك خاص وعام، فأما الخاص من الجوع فبالكوفه، ويخص الله به أعداء آل محمد فيهلكهم، وأما العام فبالشام يصيبهم خوف وجوع ما أصابهم مثله قط، وأما الجوع فقبل قيام القائم ، وأما الخوف فبعد قيام القائم .

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem (٧) bin Hashim from his father from Muhammad bin Hafs from Amr bin Shimr that Jabir al-Ju'fi had said:

Once I asked Abu Ja'far al-Baqir (as) about the meaning of this saying of Allah, "We will most certainly try you with somewhat of fear and hunger...," and he said: "O Jabir, it has a general meaning and a special meaning. The special meaning is that hunger will afflict Kufa and especially the opponents of Muhammad's progeny and will perish them. As for the general meaning, there will be terror and hunger in Sham(١) that have never been faced before. Hunger will be before the rising of al-Qa'im (as) but terror will be after his rising."(٢)

٨ - أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا محمد بن المفضل بن إبراهيم ابن قيس، قال: حدثنا الحسن بن على بن فضال، قال: حدثنا ثعلبه بن ميمون عن معمر بن يحيى، عن داود الدجاجى، عن أبى جعفر محمد بن على ، قال:

سئل أمير المؤمنين عن قوله تعالى

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ

فقال:

إنتظروا الفرج من ثلاث.

فقيل: يا أمير المؤمنين وما هن؟

فقال: اختلاف أهل الشام بينهم،

١- Nowadays Damascus. But then Sham encompassed Syria, Jordan, Lebanon and Palestine.

٢- Tafseer al-Ayyashi, vol.١ p.٦٨, Ithbat al-Hudat, vol.٣ p.٧٣٤, ٧٤٠, Hilyatul Abrar, vol.٢ p.٦١٠, Biharul Anwar, vol.٥٢ p.٢٢٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٤١.

والرايات السود من خراسان، والفزعه فی شهر رمضان.

فقيل: وما الفزعه فی شهر رمضان؟

فقال: أوَما سمعتم قول الله فی القرآن

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

هی آيه تُخرج الفتاهَ من خدرها، وتوقظ النائم، وتفزع اليقظان.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal (٨) bin Ibraheem bin Qays from al-Hasan bin Ali bin Fadhdhal from Tha'laba bin Maymoon from Ma'mar bin Yahya from Dawood ad-Dajaji that Abu Ja'far al-Baqir (as) had said:

Once Amirul Mo'mineen (as) was asked about (the meaning of) this Qur'anic verse," "The sects among them disagreed."(١)

He said: "Expect deliverance when three signs appear."

He was asked: "What are they?"

He said: "Disagreement among the people of Sham, the black banners coming from Khurasan and terror in the month of Ramadan."

He was asked: "What terror is in Ramadan?"

He said: "Have you not heard the saying of Allah in the Qur'an, "If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it?"(٢) It is a sign that will bring the girls out of their veils, awaken the sleepers and terrify the awake."(٣)

٩ - أخبرنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك الفزارى، قال: حدثنى عبد الله بن خالد التميمى، قال: حدثنى بعض أصحابنا، عن محمد بن أبى عمير، عن أبى أيوب الخزاز، عن عمر بن حنظله، عن أبى عبد الله أنه قال:

للقائم خمس علامات: ظهور السفيانى، واليمانى، والصيحه من السماء، وقتل النفس الزكيه، والخسف بالبيداء.

Muhammad bin Hammam narrated from (٩)

١- Qur'an, ١٩:٣٧.

٢- Qur'an, ٢٦:٤.

٣- Iqd ad-Durar p.١٠٤, Ta'weel al-Aayat, vol.١ p.٣٨٧, Ithbat al-Hudat, vol.٣ p.٧٣٤, Tafseer al-Burhan, vol.٣ p.١٧٩, ١٨٠, Biharul Anwar, vol.٥٢ p.٢٢٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٣٨, ٢٩١.

Ja'far bin Muhammad bin Malik al-Fazari from Abdullah bin Khalid at-Tameemi from some of his companions from Muhammad bin Abu Omayr from Abu Ayyoob al-Khazzaz from Umar bin Handhala that Abu Abdullah as-Sadiq (as) had said:

"Before the appearance of al-Qa'im there will be five signs; the rising of as-Sufyani, the rising of al-Yamani,(١) a cry from the Heaven, killing the pure innocent man and sinking in the desert."(٢)

١٠ - أخبرنا محمد بن همام قال: حدثنى جعفر بن محمد بن مالك الفزارى، قال: حدثنى موسى بن جعفر بن وهب، قال: حدثنى الحسن بن على الوشاء، عن عباس بن عبد الله، عن داود بن سرحان، عن أبى عبد الله أنه قال:

العام الذى فيه الصيحه قبله الآيه فى رجب.

قلت: وما هى؟

قال: وجه يطلع فى القمر، ويد بارزه.

(١٠) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik al-Fazari from Musa bin Ja'far bin Wahab from al-Hasan bin Ali al-Washsha' from Abbas bin Abdullah(٣) from Dawood bin Sarhan that Abu Abdullah as-Sadiq (as) had said:

"Before the year of the cry (from the Heaven), there will be a sign in the month of Rajab."

He was asked: "What is it?"

(He said: "A face will appear on the moon and a protruding hand."(٤)

١١ - أخبرنا على بن أحمد البندنيجى قال: حدثنا عبيد الله بن موسى العلوى، عن يعقوب بن يزيد، عن زياد بن مروان، عن عبد الله بن سنان، عن أبى عبد الله أنه قال:

النداء من المحتوم، والسفيانى من المحتوم، واليمانى من المحتوم، وقتل النفس الزكيه من المحتوم، وكف يطلع من السماء من المحتوم، (قال)

١- Coming from Yemen.

٢- Iqd ad-Durar p.١١١, Ithbat al-Hudat, vol.٣ p.٧٣٥, Biharul Anwar, vol.٥٢ p.٢٠٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٩٩.

٣- He might be Abbas bin Otba.

٤- Ithbat al-Hudat, vol.٣ p.٧٣٥, Biharul Anwar, vol.٥٢ p.٢٣٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٨٨.

وفزعه فی شهر رمضان توقظ النائم، وتفزع الیقظان، وتخرج الفتاه من خدرها.

(١١) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ya'qoob bin Zayd from Ziyad bin Marwan from Abdullah bin Sinan that Abu Abdullah as-Sadiq (as) had said:

"The cry (from the Heaven), the rising of as-Sufyani, the rising of al-Yamani, killing the pure innocent man and a hand appearing in the sky will be inevitable. There will be also a fright in Ramadan, which will awaken the sleepers, terrify the awake and bring the girls out of their veils."(١)

١٢ – أخبرنا محمد بن همام قال: حدثنی جعفر بن محمد بن مالك، قال: حدثنی علی بن عاصم، عن أحمد بن محمد بن أبی نصر، عن أبی الحسن الرضا أنه قال:

قبل هذا الأمر السفیانی، والیمانی، والمروانی، وشعیب بن صالح، فکیف یقول هذا هذا؟

(١٢) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Ali bin Aasim from Ahmad bin Muhammad bin Abu Nasr that Imam Abul Hasan ar-Redha (as) had said:

"Before the appearance of al-Qa'im, there will be the risings of as-Sufyani, al-Marwani, al-Yamani and Shu'ayb bin Salih. Then how does this one (Muhammad bin Ibraheem bin Issma'eel known as ibn Tabataba) claim such a thing (to be al-Qa'im)?"(٢)

١٣ – أخبرنا أحمد بن محمد بن سعید بن عقده قال: حدثنی أحمد بن یوسف بن یعقوب أبو الحسن الجعفی من کتابه، قال: حدثنا إسماعیل بن مهران، قال: حدثنا الحسن بن علی بن أبی حمزه، عن أبیه ووهیب بن حفص، عن أبی بصیر، عن أبی جعفر محمد بن علی

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١ - Ithbat al-Hudat, vol.٣ p.٧٣٥, Biharul Anwar, vol.٥٢ p.٢٣٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٦٤.

٢ - Ithbat al-Hudat, vol.٣ p.٧٣٥, Biharul Anwar, vol.٥٢ p.٢٣٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٦٦.

أنه قال:

إذا رأيتم ناراً من قبل المشرق شبه الهُردىّ العظيم تطلع ثلاثه أيام أو سبعه فتوقعوا فرج آل محمد إن شاء الله ، إن الله عزيز حكيم.

(١٣) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin Ya'qoob Abul Hasan al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Ja'far al-Baqir (as) had said:

"If you see a great fire burning in the east for three days or seven days, then wait for the deliverance of Muhammad's progeny inshallah. Allah is Mighty, Wise!"

ثم قال: الصيحه لا تكون إلّا فى شهر رمضان لأن شهر رمضان شهر الله، والصيحه فيه هى صيحه جبرئيل إلى هذا الخلق.

Then he said: "The cry will not occur except in the month of Ramadan because Ramadan is the month of Allah and the cry is the cry of Gabriel to the people."

ثم قال: ينادى منادٍ من السماء باسم القائم فيسمع من بالمشرق ومن بالمغرب، لا يبقى راقد إلّا إستيقظ، ولا قائم إلّا قعد، ولا قاعد إلّا قام على رجليه فزعاً من ذلك الصوت، فرحم الله من اعتبر بذلك الصوت فأجاب، فإن الصوت الأول هو صوت جبرئيل الروح الامين .

Then he added: "A call will come from the Heaven with the name of al-Qa'im. It will be heard by everyone in the east and everyone in the west. The cry will make every sleeper awake, every stander sit and every sitter stand because of fright. Allah will

have mercy upon whoever submits to the cry and obeys the caller because the first cry will be the cry of Gabriel (as)"

ثم قال: يكون الصوت فى شهر رمضان فى ليله جمعه ليله ثلاث وعشرين، فلا تشكوا فى ذلك، واسمعوا وأطيعوا، وفى آخر النهار صوت الملعون إبليس ينادى إلاّ إن فلاناً قتل مظلوماً، ليشكّك الناس ويفتنهم، فكم فى ذلك اليوم من شاكٍّ متحير قد هوى فى النار، فإذا سمعتم الصوت فى شهر رمضان فلا تشكّوا فيه إنه صوت جبرئيل، وعلامه ذلك أنه ينادى باسم القائم واسم أبيه حتى تسمعه العذراء فى خدرها فتحرض أباها وأخاها على الخروج.

Then he said: "The cry will be in the month of Ramadan, in a night of a Friday, which will be the twenty-third of the month. Do never doubt that. Listen and obey! At the end of the day there will be the voice of Iblis the cursed calling out: "So-and-so (Uthman) is killed unjustly" just to make people doubt and become confused. On that day much many people will doubt and become confused and then go to Hell. If you hear the call in Ramadan, do not doubt it. It will be the voice of Gabriel. The evidence is that he will call out the name of al-Qa'im and the name of his father. The call will be heard by everyone until the virgins in their veils instigate their fathers and brothers to rise (to join al-Qa'im).

وقال: لا بد من هذين الصوتين قبل خروج القائم: صوت من السماء وهو صوت جبرئيل باسم صاحب

هـذا الأـمر واسم أبيه، والصوت الثانى من الأرض وهو صوت إبليس اللعين ينادى باسم فلان أنه قتل مظلوماً يريـد بـذلك الفتنه، فاتبعوا الصوت الأول، وإياكم والأخير أن تفتنوا به.

These two calls must occur before the appearance of al-Qa'im. One will be from the Heaven calling out the name of al-Qa'im and the name of his father. It will be the call of Gabriel. The other will be from the earth and it will be the call of Iblis calling out the name of someone claiming that he has been killed unjustly just to create sedition among people. Obey the first call and beware of being deceived by the second one!"

وقـال: لاـ يقوم القـائم إلاّـ على خوف شديـد من الناس، زلازل وفتنه وبلاء يصـيب الناس، وطاعون قبل ذلك، وسـيف قاطع بين العرب، واختلاـف شديـد فى النـاس، وتشـتت فى دينهم وتغير من حـالهم حتى يتمنى المتمنى الموت صـباحاً ومساءً من عظم ما يرى من كلَب النـاس وأكـل بعضـهم بعضاً، فخروجه إذا خرج عنـد اليأس والقنوط من أن يروا فرجاً، فيا طوبى لمن أدركه وكان من أنصاره، والويل كل الويل لمن ناواه وخالفه، وخالف أمره، وكان من أعدائه.

He also said: "Al-Qa'im will not appear except after a great terror among people, earthquakes, seditions, calamities, plague, terrible killing among the Arabs, great disagreements among people, separation in the religion and bad living until one will wish to die in the morning or in the evening because of the oppression of people and their striving to eat each other. Al-Qa'im will disappear after the

people will have become so desperate and hopeless to get any deliverance. How blessed is he, who lives until the appearance of al-Qa'im and becomes one of his assistants and woe unto whoever opposes him, objects to his orders and become one of his opponents."

وقال: إذا خرج يقوم بأمر جديد، وكتاب جديد، وسنه جديده وقضاء جديد، على العرب شديد، وليس شأنه إلّا القتل، لا يستبقى أحدا، ولا تأخذه فى الله لومه لائم.

He said: "When he (al-Qa'im) rises, he will rule with a new method, new principles, new Sunna and new judgements. He will be severe with the Arabs. He will kill great numbers of people without forgiving anyone and without caring for any blame because he will act according to the will of Allah."

ثم قال: إذا اختلفت بنو فلان فيما بينهم، فعند ذلك فانتظروا الفرج، وليس فرجكم إلّا فى اختلاف بنى فلان، فإذا اختلفوا فتوقعوا الصيحه فى شهر رمضان وخروج القائم ، إن الله يفعل ما يشاء، ولن يخرج القائم ولا ترون ما تحبون حتى يختلف بنو فلان فيما بينهم، فإذا كان كذلك طمع الناس فيهم واختلفت الكلمه، وخرج السفيانى.

He said: "If the people of the family of so-and-so disagree among themselves, then you wait for deliverance to come soon because your deliverance will not come except after their disagreement. If they disagree, then expect the cry in Ramadan and the appearance of al-Qa'im. Allah does what he wills! Al-Qa'im will not appear and you will not get what you look forward to unless those people disagree among themselves. If

that occurs, people will seize the opportunity against them, separation will occur and then as-Sufyani will rise."

وقال: لا بُدّ لبنی فلان من أن یملکوا، فإذا ملکوا ثم اختلفوا تفرق ملکهم وتشتت أمرهم حتی یخرج علیهم الخراسانی والسفیانی هذا من المشرق، وهذا من المغرب یستبقان إلی الکوفه کفرسی رهان، هذا من هنا، وهذا من هنا حتی یکون هلاک بنی فلان علی أیدیهما، أما إنهم لا یبقون منهم أحداً.

He said: "The family of so-and-so must rule. When they rule and disagree among themselves, their state will be separated and lost. Al-Khurasani(۱) and as-Syfyani will rise against them; this from the east and that from the west. They will compete towards Kufa as two racehorses until that family will be perished by them."

ثم قال: خروج السفیانی والیمانی والخراسانی فی سنه واحده، فی شهر واحد، فی یوم واحد، نظام کنظام الخرز یتبع بعضه بعضاً فیکون البأس من کل وجه، ویل لمن ناواهم، ولیس فی الرایات رایه أهدی من رایه الیمانی، هی رایه هدی لأنه یدعو إلی صاحبکم فإذا خرج الیمانی حرم بیع السلاح علی الناس وکل مسلم، وإذا خرج الیمانی فانهض إلیه، فإنّ رایته رایه هدی، ولا یحل لمسلم أن یلتوی علیه، فمن فعل ذلک فهو من أهل النار، لأنه یدعو إلی الحق وإلی طریق مستقیم.

He said: "The risings of as-Sufyani, al-Yamani and al-Khurasani will be in the same year, in the same month and on the same day. They will be like the beads of a rosary; one following the other. Sufferings will be from every side. Miserable will be whoever resists them.

۱- From Khurasan (Persia).

From among the three banners, only the banner of al-Yamani will be a banner of guidance because he will invite to the mission of your man (al-Qa'im). When al-Yamani rises, he will forbid selling weapons for all of the people and for the Muslims as well. When al-Yamani rises, you are to join him because his banner will be a banner of guidance. It is not permissible for any Muslim to turn away from him and whoever does so, will be in Hell, because al-Yamani will invite to the truth and to the straight path."

ثم قال لی: إن ذهاب ملك بنی فلان كقصع الفخار، وكرجل كانت فی یده فخاره وهو یمشی إذ سقطت من یده وهو ساه عنها فانكسرت، فقال حین سقطت: هاه! (شبه الفزع) فذهاب ملكهم هكذا أغفل ما كانوا عن ذهابه.

He said: "The loss of the rule of the family of so-and-so will be like the breaking of pottery or like a man, who has a piece of pottery in his hand while he is walking. It falls from his hand while he is inattentive but immediately he becomes attentive to find that it is broken. So is the loss of their rule. They will be so inattentive when their state will be lost.

وقال أمیر المؤمنین علی منبر الكوفه: إن الله قدر فیما قدر وقضی وحتم بأنه كائن لا بد منه أنه یأخذ بنی أمیه بالسیف جهره، وأنه یأخذ بنی فلان بغته.

One day Amirul Mo'mineen (as) said from on the minbar of Kufa: "Allah has determined

that it is inevitable for the Umayyads to be killed by the sword openly and for the family of so-and-so to be defeated unexpectedly."

وقال: لا بدّ من رحى تطحن، فإذا قامت على قطبها وثبتت على ساقها بعث الله عليها عبداً عنيفاً خاملاً أصله، يكون النصر معه، أصحابه الطويله شعورهم، أصحاب السبال، سود ثيابهم، أصحاب رايات سود، ويل لمن ناواهم، يقتلونهم هرجاً، والله لكأنى أنظر إليهم وإلى أفعالهم وما يلقى الفجار منهم والأعراب الجفاه يسلطهم الله عليهم بلا رحمه، فيقتلونهم هرجاً على مدينتهم بشاطئ الفرات البريه والبحريه، جزاء بما عملوا، وما ربك بظلام للعبيد.

He said: "There must be grinding querns. When they (the querns) begin to turn around their axis, Allah will send a severe man, whose mention is obscure, against them. Victory will be always with him. His companions will be longhair and with long moustaches. Their cloths will be black and their banners will be black too. Woe unto whoever opposes them. They will kill their opponents excitedly. By Allah, as if I see them, their actions and what distresses the dissolute and the rude nomads will get from them! Allah will make them defeat those rude people with no mercy. They will kill them in their city at the shore of the Euphrates as a reward to what they have committed...and Allah is not in the least unjust to the servants!"(١)

١٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن على بن أبى حمزه،

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١ - Refer to chap.١٣ no.١٩, ٢٢ and refer to ar-Raj'a by al-Astrabady p.١٥٧ and Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٥٣.

عن أبيه، عن شرحبيل قال: قال أبو جعفر (وقد سألته عن القائم) فقال:

إنه لا يكون حتى ينادى مناد من السماء يسمع أهل المشرق والمغرب حتى تسمعه الفتاه فى خدرها.

(١٤) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father from Shurahbeel that Abu Ja'far al-Baqir (as) had said when he had been asked about al-Qa'im:

"Al-Qa'im does not appear until a caller from the Heaven will call out that everyone in the east and in the west will hear the call even the girls in their veils."(١)

١٥ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن، عن يعقوب بن يزيد، عن زياد القندى، عن غير واحد من أصحابه، عن أبى عبد الله أنه قال:

قلنا له: السفيانى من المحتوم؟

فقال: نعم، وقتل النفس الزكيه من المحتوم، والقائم من المحتوم، وخسف البيداء من المحتوم، وكف تطلع من السماء من المحتوم، والنداء من السماء من المحتوم.

فقلت: وأى شىء يكون النداء؟

فقال: منادٍ ينادى باسم القائم واسم أبيه .

(١٥) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Ya'qoob bin Zayd from Ziyad al-Qandi from some of his companions that it was said to Abu Abdullah as-Sadiq (as):

"Is the rising of as-Sufyani inevitable?"

He said: "Yes, it is. Killing the pure innocent man, the sinking of the desert, the appearance of a hand in the sky, the call that comes from the Heaven and the appearance of al-Qa'im are also inevitable."

It was said to

١- Ithbat al-Hudat, vol.٣ p.٧٣٦, Muntakhab al-Athar p.٢٥٠, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٨٢.

”?him: “What is the call

(He said: “A caller calling out the name of al-Qa'im and the name of his father (as).”(١

١٦ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنى على بن الحسن، عن على بن مهزيار، عن حماد بن عيسى، عن الحسين بن المختار، قال: حدثنى ابن أبى يعفور، قال:

قال لى أبو عبد الله: أمسك بيدك هلاك الفلانى (اسم رجل من بنى العباس) وخروج السفيانى، وقتل النفس، وجيش الخسف، والصوت.

قلت: وما الصوت؟ أهو المنادى؟

فقال: نعم، وبه يعرف صاحب هذا الأمر. ثم قال: الفرج كله هلاك الفلانى من بنى العباس.

(١٦) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Ali bin Mahziyar from Hammad bin Eessa from al-Husayn bin Mukhtar from bin Abu Ya’foor that Abu Abdullah as-Sadiq (as) had said to him:

Keep in mind the perishment of so-and-so (he mentioned a name of a man from the“ Abbasids), the rising of as-Sufyani, killing the pure innocent man, the sinking and the call, by which the man of this matter (al-Qa'im) will be known. The entire deliverance (will be after the perishment of that man of the Abbasids.”(٢

١٧ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنى على بن الحسن، عن على بن مهزيار، عن حماد بن عيسى، عن الحسين بن المختار، عن عبد الرحمن بن سيابه عن عمران بن ميثم، عن عبايه بن ربعى الأسدى قال:

دخلت على أمير المؤمنين على وأنا خامس خمسه وأصغر القوم سناً، فسمعته يقول: حدثنى أخى رسول الله أنه قال: إنى خاتم ألف نبى وإنك خاتم ألف وصى وكلفت ما لم

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١ - Ithbat al-Hudat, vol.٣ p.٧٣۶, Muntakhab al-Athar p.۴۵۵, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۴۵٠.

٢ - Ithbat al-Hudat, vol.٣ p.٧٣۶, Biharul Anwar, vol.۵٢ p.٢٣۴, Bisharatul Islam p.١١۶, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۴۶٧.

يكلفوا.

فقلت: ما أنصفك القوم يا أمير المؤمنين.

فقال: ليس حيث تـذهب بك المـذاهب يا ابن أخى، والله إنى لأعلم ألف كلمه لا يعلمها غيرى وغير محمـد وإنهم ليقرؤون منها آيه فى كتاب الله ، وهى

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

وما يتدبرونها حق تدبرها. ألا أخبركم بآخر ملك بنى فلان؟

(١٧) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Ali bin Mahziyar from Hammad bin Eessa from al-Husayn bin Mukhtar from Abdurrahman bin Siyaba from Imran bin Maytham that Abaya bin Rib'iy al-Asadi had said:

"Once we came to Amirul Mo'mineen (as). We were five persons and I was the youngest of them. I heard him saying: "My brother, the messenger of Allah, has said to me: "I am the last of a thousand prophets and you are the last of a thousand guardians. I have been entrusted with what they have not entrusted with."

I said: "People were not just to you."

He said: "It is not as you think, O my nephew.(١) By Allah, I know a thousand words (facts, data, information...etc.) that no one other than me and other than Muhammad (as) knows. People recite a verse from the Qur'an, which is (And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall speak unto them, because people did not believe in Our communications)(٢) but they do not ponder on it deeply. Do I tell you about

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١- The Arabs often use this word "my nephew" although the addressed one is not the talker's nephew.

٢- Qur'an, ٢٧:٨٢.

”?the end of the rule of the family of so-and-so

قلنا: بلى يا أمير المؤمنين.

قال: قتل نفس حرام فى يوم حرام فى بلـد حرام عن قوم من قريش. والـذى فلق الحبه وبرأ النسـمه ما لهم ملك بعـده غير خمس عشره ليله.

قلنا: هل قبل هذا أو بعده من شىء؟

فقال: صيحه فى شهر رمضان تفزع اليقظان، وتوقظ النائم، وتخرج الفتاه من خدرها.

”!We said: “Yes please, O Amirul Mo'mineen

He said: “(when) killing an innocent sacred man on a sacred day and in a sacred place. I swear by Him, Who has split the seed and created man, they will not rule after that ”.except for fifteen nights

”?We said: “will something occur before or after that

He said: “A cry in Ramadan, that will terrify the awake, awaken the sleepers and bring (the girls out of their veils.”(١)

١٨ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أبو عبد الله يحيى بن زكريا بن شيبان قال: حدثنا أبو سليمان يوسف بن كليب، قال: حدثنا الحسن بن على بن أبى حمزه، عن سيف بن عميره، عن أبى بكر الحضرمى، عن أبى جعفر الباقر أنه سمعه يقول:

لا ـ بـد أن يملك بنو العباس، فإذا ملكوا واختلفوا وتشـتت أمرهم خرج عليهم الخراسانى والسـفيانى هـذا من المشـرق، وهـذا من المغرب يسـتبقان إلى الكوفه كفرسـى رهان، هـذا من ههنا وهـذا من ههنا حتى يكون هلاكهم على أيـديهما، أما إنهما لا يبقون منهم أحداً أبداً.

(١٨) Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Yahya bin Zakariyya bin Shayban from Abu Sulayman Yousuf bin Kulayb from al-Hasan bin Ali bin Abu Hamza

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١ - Ar-Raj'a by al-Astarabadi p.١٥۴, Biharul Anwar, vol.۵٢ p.٢٣۴, Madeenatul Ma'ajiz,

.vol.۳ p.۸۹

from Sayf bin Omayra from Abu Bakr al-Hadhrami that Abu Ja'far al-Baqir (as) had said:

"The Abbasids must rule. When they rule, they will disagree and their state will separate. Al-Khurasani and al-Sufyani will rise against them. One will come from the east and the other from the west. They will hurry towards Kufa as tow racehorses. The decline of the Abbasids will be caused by these two leaders. None of them (the Abbasids) will remain alive."(١)

١٩ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن التيملى، قال: حدثنا عمرو بن عثمان عن الحسن بن محبوب، عن عبد الله بن سنان قال:

كنت عند أبى عبد الله فسمعت رجلاً من همدان يقول له: إنّ هؤلاء العامه يعيرونا ويقولون لنا: إنكم تزعمون أن منادياً ينادى من السماء باسم صاحب هذا الأمر. وكان متكئاً فغضب وجلس ثم قال:

لا تروه عنى واروه عن أبى ولا حرج عليكم فى ذلك. أشهد أنى قد سمعت أبى يقول: والله إن ذلك فى كتاب الله لبيّن حيث يقول

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

فلا يبقى فى الأرض يومئذ أحد إلّا خضع وذلت رقبته لها، فيؤمن أهل الأرض إذا سمعوا الصوت من السماء ألا إنّ الحق فى على بن أبى طالب وشيعته. قال: فإذا كان من الغد صعد إبليس فى الهواء حتى يتوارى عن أهل الأرض، ثم ينادى ألا إن الحق فى عثمان بن عفان وشيعته فإنه قتل مظلوماً فاطلبوا بدمه.قال: فيثبت الله الذين آمنوا بالقول الثابت على الحق وهو النداء الأول، ويرتاب يومئذ الذين فى قلوبهم مرض. والمرض

١- Ar-Raj'a by al-Astarabadi p.١٥۴, Biharul Anwar, vol.٥٢ p.٢٣۴, Madeenatul Ma'ajiz, vol.٣ p.٨٩.

واللهِ عداوتنا، فعند ذلك يتبرؤون منا ويتناولونا فيقولون: إن المنادى الأول سحر من سحر أهل هذا البيت.

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ

(١٩) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan al-Taymali from Amr bin Uthman from al-Hasan bin Mahboob that Abdullah bin Sinan had said:

"Once when I was with Abu Abdullah as-Sadiq (as), a man from Hamadan said to him: "People criticize us and say to us that we claim that a caller from the Heaven will call out the name of the man of deliverance."

Abu Abdullah as-Sadiq (as) became so angry. He changed his sitting and said: "Do not narrate this from me but narrate it from my father and you are not to be blamed for that. I have heard my father saying: "By Allah, it has been mentioned in the Qur'an. Allah has said, 'If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.'(١) Everyone on the earth then will submit to that (the call coming from the Heaven) and his neck will stoop when a call is heard from the Heaven announcing that: 'The right is with Ali bin Abu Talib and his followers.' The next day Iblis will rise in the space until he disappears from the people of the earth and calls out: 'The right is with Uthman bin Affan and his followers. He has been killed unjustly so you are to avenge his blood.' Allah will confirm the

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١- Qur'an, ٢٦:٤.

believers, who believe in the first call and then those, whose hearts are full of diseases, will doubt and become confused. By Allah, the disease of the heart is the enmity towards us. Then they will turn away from us and begin to criticize us. They will say that the first call is a piece of magic of the people of this house (Ahlul Bayt)."

Then Abu Abdullah as-Sadiq (as) recited this Qur'anic verse, 'And if they see a miracle they turn aside and say: Transient magic.'[1]"

The same was narrated by Ahmad bin Muhammad bin Sa'eed from Muhammad bin al-Mufadhdhal bin Ibraheem, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob from Abdullah bin Sinan.[2]

٢٠ - قال: وحدثنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام الناشرى، عن عبد الله بن جبله، عن عبد الصمد بن بشير، عن أبى عبد الله جعفر بن محمد وقد سأله عماره الهمدانى فقال له: أصلحك الله إن ناساً يعيرونا ويقولون إنكم تزعمون أنه سيكون صوت من السماء.

فقال له: لا ترو عنى واروه عن أبى. كان أبى يقول: هو فى كتاب الله

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ {۴}

فيؤمن أهل الأرض جميعاً للصوت الأول، فإذا كان من الغد صعد إبليس اللعين حتى يتوارى من الأرض فى جو السماء، ثم ينادى "ألا إن عثمان قتل مظلوما فاطلبوا بدمه" فيرجع من أراد الله به سوءاً، ويقولون: هذا سحر

١- Qur'an, ٥٤:٢.

٢- Tafseer al-Burhan, vol.٣ p.١٧٩-١٨٠, al-Mahajja p.١٥٧-١٥٨, Hilyatul Abrar, vol.٢ p.٦١١-٦١٢, Biharul Anwar, vol.٥٢ p.٢٩٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٩٤.

الشيعه، وحتى يتناولونا ويقولون: هو من سحرهم، وهو قول الله

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ {٢}

(٢٠) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham an-Nashiry from Abdullah bin Jibilla from Abdus-Samad bin Basheer that Imara al-Hamadani had said to Abu Abdullah as-Sadiq (as):

"May Allah make you succeed! Some people criticize us and say that we claim that there will be a voice calling out from the Heaven."

Abu Abdullah as-Sadiq (as) said: "My father often said: "It has been mentioned in the Book of Allah: (If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it). All the people of the earth will believe in the first call. The next day Iblis will rise high in the sky until he disappears and then he will call out: "Uthman has been killed unjustly. You are to avenge his blood." Some people will apostate and say that it is the magic of the Shia. Therefore Allah has said: (And if they see a miracle they turn aside and say: Transient magic)."[١]

٢١ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد قال: حدثنا عبيس بن هشام، قال: حدثنا عبد الله بن جبله، عن أبيه، عن محمد بن الصامت، عن أبى عبد الله قال:

قلت له: ما من علامه بين يدى هذا الأمر؟

فقال: بلى.

قلت: وما هى؟

قال: هلاك العباسى، وخروج السفيانى، وقتل النفس الزكيه، والخسف بالبيداء، والصوت من السماء.

فقلت: جعلت

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١ – Tafseer al-Burhan, vol.٣ p.١٨٠, Hilyatul Abrar, vol.٢ p.٦١٢, al-Mahajja p.١٥٨, Biharul

.Anwar, vol.٥٢ p.٢٩٣, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٩٥

فداك، أخاف أن يطول هذا الأمر؟

فقال: لا إنما هو كنظام الخرز يتبع بعضه بعضاً.

(٢١) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad from Obayss bin Hisham from Abdullah bin Jibilla from his father that Muhammad bin as-Samit had said:

"I asked Abu Abdullah as-Sadiq (as): "Will there be certain signs before this matter (the appearance of al-Qa'im)?"

He said: "Yes, there will."

I asked: "What are they?"

He said: "The perishment of the Abbasids, the rising of al-Sufyani, killing the pure innocent man, the sinking of the desert and the call from the Heaven."

I said: "May I die for you! I am afraid that these things may take a long time!"

He said: "No. They will be like the beads of a rosary; one coming after the other."(١)

٢٢ - حدثنا أحمد بن محمد بن سعيد قال: حدثنى أحمد بن يوسف بن يعقوب أبو الحسن الجعفى، قال: حدثنى إسماعيل بن مهران، قال: حدثنا الحسن بن على بن أبى حمزه، عن أبيه ووهيب، عن أبى بصير، عن أبى جعفر قال:

يقوم القائم فى وتر من السنين: تسع، واحده، ثلاث، خمس.

وقال: إذا اختلفت بنو أميه وذهب ملكهم، ثم يملك بنو العباس، فلا يزالون فى عنفوان من الملك وغضاره من العيش حتى يختلفوا فيما بينهم، فإذا اختلفوا ذهب ملكهم، واختلف أهل المشرق وأهل المغرب، نعم وأهل القبله ويلقى الناس جهد شديد مما يمر بهم من الخوف، فلا يزالون بتلك الحال حتى ينادى مناد من السماء، فإذا نادى فالنفير النفير، فوالله لكأنى أنظر إليه بين الركن والمقام يبايع الناس بأمر جديد، وكتاب جديد، وسلطان جديد من السماء،

١- Iqd ad-Durar p.۴۹, Burhan by al-Muttaqi al-Hindi p.۱۱۴, Fara'id Fawa'id al-Fikr p.۱۱۴, Biharul Anwar, vol.۵۲ p.۲۳۵, Lawa'ih by as-Safareeni, vol.۲ p.۸, ۹, Mo'jam Ahadeeth al-

.Imam al-Mahdi, vol.۳ p.۴۵۰

أما إنه لا يرد له رايه أبداً حتى يموت.

(٢٢) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob Abul Hasan al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb from Abu Baseer that Abu Ja'far al-Baqir (as) had said:

"Al-Qa'im (as) will rise in an odd year; one, three, five, seven or nine.

When the Umayyads rule and disagree among themselves, their state will decline and then the Abbasids will rule. Their state remains strong and they live at ease and wealth until they disagree among themselves. Then their state will decline and the people of the east and of the west will disagree. People will face difficult times full of terror. They will remain so until a caller calling out from the Heaven. When you here the call, you are to hurry up (to join al-Qa'im). By Allah, as if I see him (al-Qa'im) between the corner (of the Kaaba) and the temple (of Abraham). He will be paid homage to rule over the people with a new method, new principles and a new rule determined by the Heaven. None of his armies will be defeated until he dies."(١)

٢٣ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن، عن أبيه، عن أحمد بن عمر الحلبى، عن الحسين بن موسى، عن فضيل بن محمد مولى محمد بن راشد البجلى، عن أبى عبد الله أنه قال:

أما إن النداء من السماء باسم القائم فى كتاب الله لبيّن.

فقلت: فأين هو

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١ - Tajul Mawaleed p.١٥٠, Biharul Anwar, vol.٥٢ p.٢٣٥, Bisharatul Islam p.٩١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢١٤.

أصلحك الله؟

فقال: في

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ {۴}

قال: إذا سمعوا الصوت أصبحوا وكأنما على رؤوسهم الطير.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from his father (۲۳) from Ahmad bin Umar al-Halabi from al-Husayn bin Musa from Fudhayl bin Muhammad, the freed slave of Muhammad bin Rashid al-Bajali that Abu Abdullah as-Sadiq (as) had said:

"The call coming from the Heaven and calling out the name of al-Qa'im is clear in the Book of Allah."

He was asked: "Where is it in the Book of Allah?"

He said: "Allah has said, 'If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.' When people hear the call, they will become as if there are birds on their heads (because of astonishment and confusion)."(۱)

۲۴ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزه، عن أبيه، عن أبي بصير، عن أبي عبد الله أنه قال:

إذا صعد العباسي أعواد منبر مروان أدرج ملك بني العباس.

وقال: قال لي أبي (يعني الباقر) لا بدّ لنار من آذربيجان لا يقوم لها شيء، فإذا كان ذلك فكونوا أحلاس بيوتكم، وألبدوا ما ألبدنا، فإذا تحرك متحركنا فاسعوا إليه ولو حبواً، والله لكأني أنظر إليه بين الركن والمقام يبايع الناس على كتاب جديد على العرب شديد.

قال: وويل للعرب من شر قد اقترب.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin (۲۴)

١- Al-Mahajja p.١٥٦, ١٥٧, Tafseer al-Buran, vol.٣ p.١٨٠, Hilyatul Abrar, vol.٢ p.٦١٤, Biharul Anwar, vol.٥٢ p.٢٩٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٩٧.

Ya'qoob al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"If the Abbasid ruler ascends the minbar of Marwan,(١) the state of the Abbasids will begin to decline gradually. My father has said to me: "There must be a fire coming from Azerbaijan that will destroy everything. When that occurs, you are to stay at homes as long as we have stayed. When our man (al-Qa'im) rises, then hurry up to him even crawling. By Allah, as if I see him between the corner and the temple being paid homage to rule over the people with a new method. He will be severe with the Arabs. Woe unto the Arabs from a soon evil!"(٢)

٢٥ - أخبرنا أحمد بن محمد بن سعيد قال: حدثني علي بن الحسن التيملي، قال: حدثنا محمد وأحمد بنا الحسن، عن علي بن يعقوب الهاشمي، عن هارون بن مسلم، عن عبيد بن زراره، عن أبي عبد الله أنه قال:

ينادي باسم القائم، فيؤتى وهو خلف المقام فيقال له: قد نودي باسمك فما تنتظر؟ ثم يؤخذ بيده فيبايع.

(قال) قال لي زراره: الحمد لله قد كنا نسمع أن القائم يبايع مستكرهاً فلم نكن نعلم وجه استكراهه، فعلمنا أنه استكراه لا إثم فيه.

(٢٥) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Husayn at-Taymali from Muhammad and Ahmad, the sons of al-Hasan, from Ali bin Ya'qoob al-Hashimi from Haroon bin Muslim from Obayd bin Zurara that Abu Abdullah as-Sadiq (as) had said:

"The name of

١- The Abbasid ruler may refer to the rulers of Iraq and the Minbar of Marwan may refer to Sham (Syria).

٢- Biharul Anwar, vol.٥٢ p.٢٩٣.

al-Qa'im will be called out (from the Heaven). It will be said to him while he is behind the temple (of Abraham): "Your name has been called out. What are you waiting for?" ".Then his hand will be taken to be paid homage

Zurara said: "Praise be to Allah! We often heard that al-Qa'im would be paid homage unwillingly and we did not know the reason behind that. Then we knew that the (unwillingness of the homage was not guilt."(١

٢٦ – أخبرنا أحمد بن محمد بن سعيد بإسناده عن هارون بن مسلم، عن أبى خالد القماط، عن حمران بن أعين، عن أبى عبد الله أنه قال:

من المحتوم الذى لا بد أن يكون من قبل قيام القائم خروج السفيانى، وخسف بالبيداء، وقتل النفس الزكيه، والمنادى من السماء.

Ahmad bin Muhammad bin Sa'eed narrated from Haroon bin Muslim from Abu (٢٦) :Khalid al-Qammat from Hamran bin A'yun that Abu Abdullah as-Sadiq (as) had said

The inevitable things that must occur before the appearance of al-Qa'im are the" rising of as-Sufyani, the sinking of the desert, killing the pure innocent man and the (call that will come from the Heaven."(٢

٢٧ – حدثنا أحمد بن محمد بن سعيد قال: حدثنى أحمد بن يوسف بن يعقوب، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن على، عن أبيه ووهيب ابن حفص، عن ناجيه القطان أنه سمع أبا جعفر يقول:

إن المنادى ينادى: إن المهدى من آل محمد؛ فلان بن فلان (باسمه واسم أبيه)، فينادى الشيطان: إن فلاناً وشيعته على الحق. (يعنى رجلاً من بنى أميه)

Ahmad bin (٢٧)

p: ۴۰۸

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١ – Hilyatul Abrar, vol.٢ p.٦١٥, Biharul Anwar, vol.٥٢ p.٢٩۴, Kashful Astar by Mirza an-Noori p.٢٢٣, Muntakhab al-Athar p.۴۶٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۴٥۴.

٢ – Biharul Anwar, vol.٥٢ p.٢٩۴, Muntakhab al-Athar p.۴٥٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۴٥٠.

Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob from Issma'eel bin Mihran from al-Hasan bin Ali from his father and Wuhayb bin Hafs from Najiya al-Qattan that Abu Ja'far al-Baqir (as) had said:

"The caller will call out that al-Mahdi is from Muhammad's progeny. He will call out the name of al-Mahdi(١) and the name of his father. Then the Satan will call out that the truth is with so-and-so (Uthman) and his followers."(٢)

٢٨ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن، عن العباس ابن عامر بن رباح الثقفى، عن عبد الله بن بكير، عن زراره بن أعين، قال:

سمعت أبا عبد الله يقول: ينادى منادٍ من السماء: إن فلاناً هو الأمير. وينادى منادٍ: إن علياً وشيعته هم الفائزون.

قلت: فمن يقاتل المهدى بعد هذا؟

فقال: إن الشيطان ينادى: إن فلاناً وشيعته هم الفائزون. (لرجل من بنى أميه)

قلت: فمن يعرف الصادق من الكاذب؟

قال: يعرفه الذين كانوا يروون حديثنا ويقولون إنه يكون قبل أن يكون، ويعلمون أنهم هم المحقون الصادقون.

(٢٨) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Abbas bin Aamir bin Rabah ath-Thaqafi from Abdullah bin Bukayr that Zurara bin A'yun had said:

"I heard Abu Abdullah as-Sadiq (as) saying: "A caller will call out from the Heaven that so-and-so is the emir and that Ali and his followers are the triumphants."

I said: "Then who will fight al-Mahdi after that?"

He said: "The Satan will call out that so-and-so and his followers are the triumphants- a man of the Umayyads (Uthman)."

I said: "Then who will know which

١- "Al-Mahdi" is a surname of the twelfth imam, whose name is Muhammad and whose father's name is al-Hasan.

٢- Biharul Anwar, vol.٥٢ p.٢٩٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٨١.

?the truthful is and which the liar is"

He said: "Those, who used to narrate our traditions, will know that and will know that they are with the truth."(١)

٢٩ – حدثنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن التيملى، عن الحسن بن على بن يوسف، عن المثنى، عن زراره بن أعين قال: قال:

قلت لأبى عبد الله: عجبت، أصلحك الله، وإنى لأعجب من القائم؛ كيف يقاتَل مع ما يرون من العجائب من خسف البيداء بالجيش، ومن النداء الذى يكون من السماء؟

فقال: إن الشيطان لا يدعهم حتى ينادى كما نادى برسول الله يوم العقبه.

(٢٩) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Hasan bin Ali bin Yousuf from al-Muthanna that Zurara bin A'yun had said:

I said to Abu Abdullah as-Sadiq (as): "May Allah make you succeed! I wonder how people will fight against al-Qa'im in spite of all the miracles they will see; like the sinking of the desert with the army and the divine call that will come from the Heaven!"

He said: "The Satan will not let them free until he calls out as he has called out against the Prophet (S) on the day of al-Aqaba."(٢)

٣٠ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن، قال: حدثنا محمد بن عبد الله، عن محمد بن أبى عمير، عن هشام بن سالم قال: قلت لأبى عبد الله إن الجريرى أخا إسحاق يقول لنا: إنكم تقولون: هما نداءان فأيهما الصادق من الكاذب؟ فقال أبو عبد الله: قولوا له: إن الذى أخبرنا بذلك،

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١ – Ithbat al-Hudat, vol.٣ p.٧٣٦, Biharul Anwar, vol.٥٢ p.٢٩٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٥٧.

٢– Biharul Anwar, vol.٥٢ p.٢٩٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٥٦.

وأنت تنكر أن هذا يكون، هو الصادق.

(٣٠) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Muhammad bin Abdullah from Muhammad bin Abu Omayr that Hisham bin Salim had said to Abu Abdullah as-Sadiq (as):

"Al-Jareeri says to us that you have said that there will be two calls coming from the Heaven then which of them is truthful and which is false?"

Abu Abdullah as-Sadiq (as) said: "Say to him: He, who has told us of that, is the truthful although you deny it!"(١)

٣١ – أخبرنا أحمد بن محمد بن سعيد بهذا الإسناد عن هشام بن سالم، قال: سمعت أبا عبد الله يقول:

هما صيحتان صيحه فى أول الليل، وصيحه فى آخر الليه الثانيه.

قال: فقلت: كيف ذلك؟

فقال: واحده من السماء، وواحده من إبليس.

فقلت: وكيف تعرف هذه من هذه؟

فقال: يعرفها من كان سمع بها قبل أن تكون.

(٣١) Ahmad bin Muhammad bin Sa'eed narrated that Hisham bin Salim had said: I heard Abu Abdullah as-Sadiq (as) saying:

"There will be two cries; one at the beginning of night and the other will be at the end of the second night."

I asked: "How will that be?"

He said: "One will be from the Heaven and the other will be from Iblis."

I said: "How one will be distinguished from the other?"

He said: "He, who has known about them before they occur, will know which of them is from the Heaven."(٢)

۳۲ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن التيملى، عن أبيه، عن محمد بن خالد، عن ثعلبه بن ميمون، عن عبد

۱- ۴۵۷. Biharul Anwar, vol.۵۲ p.۲۹۵, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳.

۲- ۴۵۶ Biharul Anwar, vol.۵۲ p.۲۹۵, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.

الرحمن بن مسلمه الجريرى قال:

قلت لأبى عبد الله: إن الناس يوبخونا ويقولون: من أين يعرف المحق من المبطل إذا كانتا؟

فقال: ما تردون عليهم؟

قلت: فما نرد عليهم شيئاً.

فقال: قولوا لهم يصدّق بها إذا كانت من كان مؤمناً يؤمن بها قبل أن تكون. (قال) إن الله يقول

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِى إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَنْ يَهْدِى إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّى إِلَّا أَنْ يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (٣٢) his father from Muhammad bin Khalid from Tha'lba bin Maymoon that Abdurrahman bin Maslama al-Jareeri had said:

"I said to Abu Abdullah as-Sadiq (as): "Some people blame us and say that how the truthful call is distinguished from the false one when they both occur."

He said: "With what do you answer them?"

I said: "With nothing."

He said: "Say to them: He, who has believed in them before they occur, will know which of them is true and which is false. Allah has said, 'Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?'(١)"(٢)

٣٣ - حدثنا أحمد قال: حدثنا على بن الحسن التيملى من كتابه فى رجب سنه سبع وسبعين ومائتين، قال: حدثنا محمد بن عمر بن يزيد بياع السابرى ومحمد بن الوليد بن خالد الخزاز جميعاً، عن حماد بن عثمان عن عبد الله بن سنان قال: سمعت

١- Qur'an, ١٠:٣٥.

٢- Al-Kafi, vol.٨ p.٢٠٨, al-Mahajja p.٩٩, Tafseer al-Burhan, vol.٢ p.١٨٥, Biharul Anwar,

.vol.۵۲ p.۲۹۶, ۲۹۹, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۱۶۱

أبا عبد الله يقول:

إنه ينادى باسم صاحب هذا الأمر مناد من السماء: ألا إن الأمر لفلان بن فلان، ففيمَ القتال؟

(٣٣) Ahmad narrated from Ali bin al-Hasan at-Taymali from Muhammad bin Umar bin Yazeed and Muhammad bin al-Waleed bin Khalid al-Khazzaz from Hammad bin Uthman from Abdullah bin Sinan that Abu Abdullah as-Sadiq (as) had said:

A caller from the Heaven will call out: "So-and-so the son of so-and-so is the man of this matter. Then what is the fight for?"(١)

٣٤ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أبو سليمان أحمد بن هوذه الباهلى، قال: حدثنا إبراهيم بن إسحاق النهاوندى بنهاوند سنه ثلاث وسبعين ومائتين، قال: حدثنا عبد الله بن حماد الأنصارى فى شهر رمضان سنه تسع وعشرين ومائتين، عن عبد الله بن سنان، قال: سمعت أبا عبد الله يقول:

لا يكون هذا الأمر الذى تمدون إليه أعناقكم حتى ينادى مناد من السماء: ألا إن فلاناً صاحب الأمر، فعلى مَ القتال؟

(٤٣) Ahmad bin Muhammad bin Sa'eed narrated from Abu Sulayman Ahmad bin Hawtha al-Bahili from Ibraheem bin Iss'haq an-Nahawandi from Abullah bin Hammad al-Ansari from Abdulla bin Sinan that Abu Abdulla as-Sadiq (as) had said:

"This matter, which you stretch your necks to, will not be until a caller from the Heaven calls: "So and so is the man of this matter so what is this fighting for?"

٣٥ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل بن إبراهيم وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن القطوانى

١- Hilyatul Abrar, vol.٢ p.٦١٥, Biharul Anwar, vol.٥٢ p.٢٩٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٥٣.

قالوا جميعاً: حدثنا الحسن بن محبوب الزراد، قال: حدثنا عبد الله بن سنان، قال: سمعت أبا عبد الله يقول:

يشمل الناس موت وقتل حتى يلجأ الناس عند ذلك إلى الحرم فينادى مناد صادق من شده القتال: فيم القتل والقتال؟ صاحبكم فلان.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal (٣٥) bin Ibraheem, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob az-Zarrad from Abdullah bin Sinan that Abu Abdullah as-Sadiq (as) had said:

Death and killing will spread among people until they resort to the Kaaba. Then a" caller (from the heaven) will call out when fighting and killing become so violent: (What are all these fights and killings for? Your man is so-and-so."(١)

٣٦ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، عن عبد الله بن جبله، عن محمد بن سليمان، عن العلاء، عن محمد بن مسلم، عن أبى جعفر محمد بن على أنه قال:

السفيانى والقائم فى سنه واحده.

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin (٣٦) al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Muhammad bin Sulayman from al-Ala' from Muhammad bin Muslim that Abu Ja'far al-Baqir (as) had said:

"The rising of as-Sufyani and the rising of al-Qa'im will be in the same year."(٢)

٣٧ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب الجعفى أبو الحسن، قال: حدثنا إسماعيل بن

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١ - Biharul Anwar, vol.٥٢ p.٢٩٦, Bisharatul Islam p.١٣٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٤٥.

٢ - Iqd ad-Durar p.٨٧, Ithbat al-Hudat, vol.٣ p.٧٣٧, Biharul Anwar, vol.٥٢ p.٢٣٩, Muntakhab al-Athar p.٤٥٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٧٣.

مهران، قال: حدثنا الحسن بن علی بن أبی حمزه، عن أبیه ووهیب بن حفص، عن أبی بصیر، عن أبی عبد الله قال:

بینا الناس وقوف بعرفات إذا أتاهم راکب علی ناقه ذعلبه یخبرهم بموت خلیفه یکون عند موته فرج آل محمد وفرج الناس جمیعاً.

وقال: إذا رأیتم علامه فی السماء ناراً عظیمه من قبل المشرق تطلع لیالی، فعندها فرج الناس وهی قدام القائم بقلیل.

(٣٧) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"While people are standing on Arafat,(١) a rider on a quick she-camel will come to inform them of the death of a caliph, after whose death the deliverance of Muhammad's progeny and the deliverance of all the people will come." He also said: "When you see a sign in the sky; a great fire burning for some nights in the east, then deliverance will come. It will occur a little before the appearance of al-Qa'im (as)."(٢)

٣٨ - حدثنا علی بن أحمد البندنیجی، عن عبید الله بن موسی العلوی، قال: حدثنا محمد بن موسی، عن أحمد بن أبی أحمد الوراق الجرجانی، عن محمد بن علی، عن علی بن الحکم، عن عمرو بن شمر، عن جابر، عن أبی الطفیل، قال: سأل ابن الکواء أمیر المؤمنین علی بن أبی طالب عن الغضب، فقال:

هیهات الغضب هیهات! موتات بینهن موتات! وراکب الذعلبه، وما راکب الذعلبه؟ مختلط جوفها بوضینها، یخبرهم بخبر

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١ - Arafat is a mountain near Mecca. Standing on Arafat is one of the rituals when performing the hajj.

٢ - Iqd ad-Durar p.١٠۶, Burhan by al-Muttaqi al-Hindi p.١٠٩, Ithbat al-Hudat, vol.٣ p.٧٣٧, Biharul Anwar, vol.۵٢ p.٢۴٠, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۴٨۵.

فيقتلونه، ثم الغضب عند ذلك.

(٣٨) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Muhammad bin Musa from Ahmad bin Abu Ahmad al-Warraq al-Jurjani from Muhammad bin Ali from Ali bin al-Hakam from Amr bin Shimr from Jabir that Abut-Tufayl had said:

"Once ibn al-Kawwa' asked Amirul Mo'mineen (as) about anger. Amirul Mo'mineen (as) said: "How far anger is! A death after a death! The rider of the quick she-camel and what the rider of the quick she-camel is! He will inform people of something and they will kill him. Then anger comes!"(١)

٣٩ - حدثنا أبو سليمان أحمد بن هوذه الباهلى قال: حدثنا إبراهيم بن إسحاق النهاوندى، قال: حدثنا عبد الله بن حماد الأنصارى، عن أبى مالك الحضرمى، عن محمد بن أبى الحكم، عن عبد الله بن عثمان، عن أسلم المكى، عن أبى الطفيل، عن حذيفه بن اليمان، قال:

يقتل خليفه ما له فى السماء عاذر، ولا فى الأرض ناصر، ويخلع خليفه حتى يمشى على وجه الأرض ليس له من الأرض شىء، ويستخلف ابن السبيه.

قال: فقال أبو الطفيل: يا ابن أختى، ليتنى أنا وأنت من كوره.

قال: قلت: ولم تتمنى يا خال ذلك؟

قال: لأن حذيفه حدثنى أن الملك يرجع فى أهل النبوه.

(٣٩) Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abu Malik al-Hadhrami from Muhammad bin Abul Hakam from Abdullah bin Uthman from Aslam al-Mekki from Abut-Tufayl that Huthayfa bin al-Yaman had said:

"A caliph, whom no one in the Heaven will forgive nor will he have any supporter on the earth,

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١- Biharul Anwar, vol.٥٢ p.٢٤٠.

will be killed and another caliph, who will have no chance of getting forgiveness in the afterlife, will be deposed and then the son of the bondmaid will become the caliph."

Abut-Tufayl said (to Aslam): "O my nephew, I wish we would live in his time!"

Aslam said: "O uncle, why do you wish so?"

Abut-Tufayl said: "Because Huthayfa has told me that the rule will return to the Prophet's family."(1)

۴۰ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب من كتابه، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن على بن أبى حمزه، عن أبيه ووهيب، عن أبى بصير قال: سئل أبو جعفر الباقر عن تفسير قول الله

سَنُرِيهِمْ آيَاتِنَا فِى الْآفَاقِ وَفِى أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ {۵۳}

فقال: يريهم فى أنفسهم المسخ، ويريهم فى الآفاق انتقاص الآفاق عليهم، فيرون قدره الله فى أنفسهم وفى الآفاق. وقوله:

سَنُرِيهِمْ آيَاتِنَا فِى الْآفَاقِ وَفِى أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ {۵۳}

يعنى بذلك خروج القائم. هو الحق من الله يراه هذا الخلق، لا بد منه.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob (۴۰) from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb that Abu Baseer had said: Once Abu Ja'far al-Baqir (as) was asked about the interpretation of the Qur'anic verse, 'We will soon show them Our signs in the Universe and in their own souls, until it will become

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۱- Biharul Anwar, vol.۵۲ p.۲۴۰.

:quite clear to them that it is the truth,’(١) and he said

Allah will show them His signs in the skies and in their selves. The saying, ‘until it will“ become quite clear to them that it is the truth,’ means the appearance of al-Qa'im, (who is the truth that Allah will make His people see inevitably.”(٢

٤١ – حدثنا أحمد بن محمد بن سعيد، قال: حدثنا على بن الحسن التيملى، عن على بن مهزيار، عن حماد بن عيسى، عن الحسين بن المختار، عن أبى بصير، قال: قلت لأبى عبد الله قول الله

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ {٩٨}

ما هو عذاب خزى الدنيا؟

فقال: وأىّ خزى أخزى، يا أبا بصير، من أن يكون الرجل فى بيته وحجاله وعلى إخوانه وسط عياله إذ شق أهله الجيوب عليه وصرخوا، فيقول الناس: ما هذا؟ فيقال مُسخ فلان الساعه!

فقلت: قبل قيام القائم أو بعده؟

قال: لا، بل قبله.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (٤١) Ali bin Mahziyar from Hammad bin Eessa from al-Husayn bin al-Mukhtar that Abu Baseer had said: I said to Abu Abdullah as-Sadiq (as): Allah has said, ‘The chastisement of disgrace in this world's life.’(٣) What is the chastisement of disgrace in ”?this life

He said: “O Abu Baseer, is there a disgrace worse than that when a man is in his house and among his family and then his family begins to cry and weep and people ask what the matter

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.Qur'an, ٤١:٥٣ – ١

Ithbat al-Hudat, vol.٣ p.٧٣٧, al-Mahajja p.١٨٨, Tafseer al-Burhan, vol.٤ p.١١٤, Biharul – ٢ Anwar, vol.٥٢ p.٢٤١, Yanabee’ul Mawadda p.٤٢٧, Mo’jam Ahadeeth al-Imam al-Mahdi,

.vol.۵ p.۳۹۰

۳- Qur'an, ۱۰:۹۸, ۴۱:۱۶.

”?is to be said to them that that man is metamorphosed

”?(I said: “Will that happen before or after the appearance of al-Qa'im (as

(He said: “It will happen before the appearance of al-Qa'im (as).”(١

۴۲ – أخبرنا على بن أحمد البندنيجى، عن عبيد الله بن موسى العلوى، عن محمد بن موسى، عن أحمد بن أبى أحمد الوراق، عن يعقوب بن السراج، قال:

قلت لأبى عبد الله: متى فرج شيعتكم؟

قال: إذا اختلف ولد العباس ووهى سلطانهم، وطمع فيهم من لم يكن يطمع وخلعت العرب أعنتها، ورفع كل ذى صيصيه صيصيته، وظهر السفيانى، وأقبل اليمانى، وتحرك الحسنى، خرج صاحب هذا الأمر من المدينه (إى مكه) بتراث رسول الله .

قلت: وما تراث رسول الله ؟

فقال: سيفه، ودرعه، وعمامته، وبرده، ورايته، وقضيبه، وفرسه، ولامته وسرجه.

(۴۲) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ahmad bin Abu Ahmad al-Warraq that Ya'qoob bin as-Sarraj had said:

”?I asked Abu Abdullah as-Sadiq (as): “When will the deliverance of your Shia come

He said: “When the Abbasids disagree, their rule will become weak, those, who have never thought of the rule, will seize the opportunity to gain their (the Abbasids') rule, the Arabs will become uncontrolled, as-Sufyani will rise, al-Yamani will come with his army, al-Hasani will move with his troops and then al-Qa'im will appear in Medina and move towards Mecca with the heritage of the Prophet (S).(”

”?(I said: “What is the heritage of the Prophet (S

He said: “The heritage of the Prophet (S) is his sword, armor, turban, garment, banner, stick, horse and saddle.”(٢)

۴۳ – حدثنا أحمد بن

١ - Ithbat al-Hudat, vol.٣ p.٧٣٧, Tafseer al-Burhan, vol.٤ p.١٠٧, Biharul Anwar, vol.٥٢ p.٢٤١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.١٦٦, ٣٨٧.

٢ - Al-Kafi, vol.٨ p.٢٢٤, Biharul Anwar, vol.٥٢ p.٢٤٢, ٣٠١, Bisharatul Islam p.١٣٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٩٧.

محمـد بن سـعيد قال: حـدثنا محمد بن المفضل وسـعدان بن إسـحاق بن سـعيد وأحمد بن الحسـين بن عبد الملك، ومحمد بن أحمد بن الحسن القطوانى قالوا جميعاً: حدثنا الحسن بن محبوب، عن يعقوب السراج، قال:

قلت لأبى عبد الله: متى فرج شيعتكم؟

فقـال: إذا اختلف ولـد العبـاس، ووهى سـلطانهم... (فـذكر الحـديث بعينه حـتى انتهى إلى ذكر اللامه والسـرج وزاد فيه) حـتى يـن_زل بـأعلى مكـه فيخرج السـيف من غمـده، ويلبس الـدرع، وينشـر الرايه والـبرده، ويعتم بالعمـامه، ويتنـاول القضـيب بيـده، ويسـتأذن الله فى ظهوره، فيطلع على ذلك بعض مواليه، فيأتى الحسنى فيخبره الخبر، فيبتدره الحسنى إلى الخروج فيثب عليه أهل مكه فيقتلونه ويبعثون برأسه إلى الشـامى فيظهر عنـد ذلـك صـاحب هـذا الأمر فيبايعه الناس ويتبعونه، ويبعث عنـد ذلك الشامى جيشاً إلى المـدينه فيهلكهم الله دونها، ويهرب من المدينه يومئذ من كان بالمدينه من ولد على إلى مكه فيلحقون بصاحب الأمر، ويقبل صاحب الأمر نحو العراق، ويبعث جيشا إلى المدينه، فيأمر أهلها فيرجعون إليها.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal, (۴۳) Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob that Ya'qoob as-Sarraj had said:

"I asked Abu Abdullah as-Sadiq (as): "When will the deliverance of your Shia be?"

He said: "If the Abbasids disagree, their rule will become weak...until the end of the previous tradition. Then he added...until he (al-Qa'im) stops at the outskirt of Mecca. He will take the sword out of its sheath, put on the armor, spread the banner and the garment, put on the turban,

hold the stick with his hand and will ask Allah permission to appear. He will inform some of his guardians of that. He will go to inform al-Hasani. Immediately al-Hasani will rise but the people of Mecca will kill him and send his head to Sham. Then al-Qa'im will appear. People will pay homage to him and follow him. The ruler of Sham then will send an army to Medina but the will of Allah will make them perish before reaching Medina. Then all of Ali's progeny in Medina will flee to Mecca and join al-Qa'im. Al-Qa'im will move towards Iraq and send an army towards Medina ordering its people to go back to it."(١)

٤٤ – حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا معاويه بن حكيم، قال: حدثنا أحمد بن محمد بن أبى نصر، قال:

سمعت الرضا يقول: قبل هذا الأمر بيوح.

فلم أدرِ ما البيوح، فحججت فسمعت أعرابياً يقول: هذا يوم بيوح، فقلت له: ما البيوح، فقال: الشديد الحر.

(٤٤) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Mo'awiya bin Hakeem that Ahmad bin Muhammad bin Abu Nasr had said:

I heard Imam ar-Redha (as) saying: "Before this matter (the appearance of al-Mahdi) there will be (bayooh)."

I did not know the meaning of (bayooh). When I went to offer the hajj, I heard a nomad saying: "This is a (bayooh) day."

I asked him: "What does (bayooh) mean?"

He said: "It means very hot."(٢)

٤٥ – أخبرنى أحمد بن محمد بن سعيد قال: حدثنا على بن

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١ - Al-Kafi, vol.٨ p.٢٢٤, Biharul Anwar, vol.٥٢ p.٢٤٢, ٣٠١, Bisharatul Islam p.١٣٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٩٧.

٢ - Qurb al-Isnad p.١٧٠, Biharul Anwar, vol.٥٢ p.٢٤٢, Bisharatul Islam p.١٥٦, Mo'jam

.Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۶۴

الحسن التيملى، عن أحمد ومحمد بنى الحسن، عن أبيهما، عن ثعلبه بن ميمون، عن بدر بن الخليل الأسدى قال:

كنت عند أبى جعفر محمد بن على الباقر فذكر آيتين تكونان قبل قيام القائم لم تكونا منذ أهبط الله آدم صلوات الله عليه أبداً، وذلك أن الشمس تنكسف فى النصف من شهر رمضان والقمر فى آخره.

فقال له رجل: يا بن رسول الله، لا بل الشمس فى آخر الشهر والقمر فى النصف.

فقال له أبو جعفر: إنى لأعلم بالذى أقول. إنهما آيتان لم تكونا منذ هبط آدم.

(۴۵) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from Ahmad and Muhammad, the sons of al-Hasan, from their father from Tha'laba bin Maymoon that Badr bin al-Khaleel al-Asadi had said:

"Once I was with Abu Ja'far al-Baqir (as) and he said that two signs would appear before the appearance of al-Qa'im that had never appeared since Allah had sent Adam down to the earth. He said that the sun would be eclipsed in the middle of Ramadan and the moon would be eclipsed in the end of Ramadan."

A man said: "O son of the messenger of Allah, it is the moon that will be eclipsed in the middle of Ramadan and the sun will be eclipsed in the end of it."(۱)

Abu Ja'far al-Baqir (as) said: "I do know what I say. They are two signs that have never occurred since Adam (as) has descended to the earth."(۲)

۴۶ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم،

۱- According to the astrologers the eclipse of the sun often occurs in the middle of a month and the eclipse of the moon often occurs in the end of a month.

۲- Al-Kafi, vol.۸ p.۲۱۲, Irshad al-Mufeed p.۳۵۹, al-Ghayba by at-Toossi p.۴۴۴, I'lam al-Wara p.۴۲۹, al-Khara'ij wel Jara'ih, vol.۳ p.۱۱۵۸, Kashful Ghumma, vol.۳ p.۲۵۰, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۵۱.

قال: حدثنا عبيس بن هشام الناشرى، عن عبد الله بن جبله، عن الحكم بن أيمن، عن ورد (أخى الكميت)، عن أبى جعفر محمد بن على أنه قال:

إن بين يدى هذا الأمر انكساف القمر لخمس تبقى، والشمس لخمس عشره وذلك فى شهر رمضان، وعنده يسقط حساب المنجمين.

(۴۶) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham an-Nashiri from Abdullah bin Jibilla from al-Hakam bin Ayman from Ward, al-Kumayt's brother, that Abu Ja'far al-Baqir (as) had said:

"Before the appearance of al-Qa'im, the moon will be eclipsed five days before the end of the month and the sun will be eclipsed in the middle of the month. That will occur in Ramadan and then the calculations of the astrologers will fail."(۱)

۴۷ - وعن على بن أبى حمزه، عن أبى بصير، عن أبى عبد الله أنه قال:

علامه خروج المهدى كسوف الشمس فى شهر رمضان فى ثلاث عشره وأربع عشره منه.

(۴۷) Ali bin Abu Hamza narrated from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"One of the signs that precedes the appearance of al-Mahdi will be the eclipse of the sun in the middle of Ramadan."(۲)

۴۸ - حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا محمد بن الحسين بن أبى الخطاب، عن الحسن بن على، عن صالح بن سهل، عن أبى عبد الله جعفر بن محمد فى قوله تعالى

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ {۱}

قال:

تأويلها فيما يأتى فى عذاب

١- Kamal ad-Deen p.٦٥٥, al-Odad al-Qawiyya p.٦٦, Ithbat al-Hudat, vol.٣ p.٧٢٣, Biharul Anwar, vol.٥٢ p.٢٠٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٥١.

٢- Biharul Anwar, vol.٥٢ p.٢٤٢, Bisharatul Islam p.١٢٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٦٠.

يقع فى الثويه (يعنى نار) حتى ينتهى إلى الكناسه، كناسه بنى أسد حتى تمر بثقيف، لا تدع وتراً لآل محمد إلاّ أحرقته، وذلك قبل خروج القائم .

(۴۸) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Muhammad bin al-Husayn bin Abul Khattab from al-Hasan bin Ali from Salih bin Sahl that Abu Abdullah as-Sadiq (as) had said when talking about the verse, 'A questioner asked about a Penalty to befall:'(۱)

It is not a questioner asked....it is a flowing that flowed(۲) and it is a fire that will flame" in ath-Thawiyya(۳) and then it will move to the tribe of Asad and then to the tribe of Thaqeef. It will burn the enemies of Muhammad's progeny. This will be before the appearance of al-Qa'im (as)."(۴)

۴۹ - حدثنا أبو سليمان أحمد بن هوذه قال: حدثنا إبراهيم بن إسحاق النهاوندى، عن عبد الله بن حماد الأنصارى، عن عمرو بن شمر، عن جابر قال:

قال أبو جعفر: كيف تقرؤون هذه السوره؟

قلت: وأيه سوره؟

قال: سوره

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ {١}

فقال: ليس هو "سأل سائل بعذاب واقع،" إنما هو سال سيلٌ، وهى نار تقع فى الثويه، ثم تمضى إلى كناسه بنى أسد، ثم تمضى إلى ثقيف، فلا تدع وتراً لآل محمد إلاّ أحرقته.

(۴۹) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Amr bin Shimr that Jabir had said:

"Abu Ja'far al-Baqir (as) said: "How do you recite this verse?"

I said: "Which verse?"

He said: "A questioner asked about a

۱- Qur'an, ۷۰:۱.

۲- In Arabic: “sa’ala sa’ilun”–a questioner asked– and “sala saylun”–a flowing flowed.

۳- It is a place in Kufa.

۴- Al–Mahajja p.۲۳۳, Tafseer al–Burhan, vol.۴ p.۳۸۲, Biharul Anwar, vol.۵۲ p.۲۴۳, Mo’jam Ahadeeth al–Imam al–Mahdi, vol.۵ p.۴۵۹.

Penalty to befall." Then he said: "It is not a questioner asked....it is a flowing that flowed and it is a fire that will flame in ath-Thawiyya and then it will move to the tribe of Asad and then to the tribe of Thaqeef. It will burn the enemies of Muhammad's progeny. This will be before the appearance of al-Qa'im (as)."(١)

٥٠ - حدثنا أحمد بن محمد بن سعيد قال: حدثني علي بن الحسن، عن أخيه محمد بن الحسن، عن أبيه، عن أحمد بن عمر الحلبي، عن الحسين بن موسى، عن معمر بن يحيى بن سام، عن أبي خالد الكابلي، عن أبي جعفر أنه قال:

كأني بقوم قد خرجوا بالمشرق يطلبون الحق فلا يعطونه، ثم يطلبونه فلا يعطونه، فإذا رأوا ذلك وضعوا سيوفهم على عواتقهم فيعطون ما سألوه فلا يقبلونه حتى يقوموا، ولا يدفعونها إلّا إلى صاحبكم، قتلاهم شهداء، أما إني لو أدركت ذلك لاستبقيت نفسي لصاحب هذا الأمر.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from his brother (٥٠) Muhammad bin al-Hasan from his father from Ahmad bin Umar al-Halabi from al-Husayn bin Musa from Ma'mar bin Yahya bin Sam from Abu Khalid al-Kabuli that Abu Ja'far al-Baqir (as) had said:

As if I see some people rising in the east. They will ask for the truth but they will not" be given it. They will ask for it again and they will not be given it. Then they will unsheathe their swords and they will be given what they will ask for but they will not accept it.

١- Al-Mahajja p.٢٣٣, Tafseer al-Burhan, vol.٤ p.٣٨٢, Biharul Anwar, vol.٥٢ p.٢٤٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٤٥٨.

They will revolt and deliver their victory to your man (al-Mahdi). Their killed ones will be martyrs. If I live until that time, I will sacrifice myself to the man of this matter."(١)

٥١ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن، عن يعقوب بن يزيد، عن زياد القندى، عن ابن اذينه، عن معروف بن خربوذ، قال:

ما دخلنا على أبى جعفر الباقر قط إلّا قال: خراسان خراسان، سجستان سجستان، كأنه يبشرنا بذلك.

(٥١) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Ya'qoob bin Yazeed from Ziyad al-Qandi from ibn Othayna that Ma'roof bin Kharrabooth had said:

Whenever we go to Abu Ja'far al-Baqir (as), he says: "Khurasan! Khurasan! Sajistan! Sajistan!"(٢) As if he wants to tell us good news (about deliverance)."(٣)

٥٢ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن، قال: حدثنا الحسن ومحمد بنا على بن يوسف، عن أبيهما، عن أحمد بن عمر الحلبى، عن صالح بن أبى الأسود عن أبى الجارود قال: سمعت أبا جعفر يقول:

إذا ظهرت بيعه الصبى قام كل ذى صيصيه بصيصيته.

(٥٢) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Hasan and Muhammad, the sons of Ali bin Yousuf, from their father from Ahmad bin Umar al-Halabi from Salih bin Abul Aswad from Abul Jarood that Abu Ja'far al-Baqir (as) had said:

"When people pay homage to the young boy, every young boy will try to rise."(٤)

٥٣ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن، قال: حدثنا محمد بن عبد الله،

١- Biharul Anwar, vol.٥٢ p.٢٤٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٦٩.

٢- Khurasan and Sajistan are provinces in Persia.

٣- Biharul Anwar, vol.٥٢ p.٢٤٣.

٤- Biharul Anwar, vol.٥٢ p.٢٤٤.

عن محمد بن أبى عمير، عن هشام بن سالم، عن أبى عبد الله أنه قال:

ما يكون هـذا الأمر حتى لا يبقى صـنف من الناس إلاّ وقد ولوا على الناس حتى لا يقول قائل "إنا لو ولينا لعدلنا" ثم يقوم القائم بالحق والعدل.

(٥٣) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Muhammad bin Abdullah from Muhammad bin Abu Omayr from Hisham bin Salim that Abu Abdullah as-Sadiq (as) had said:

"Al-Qa'im will not appear except after that every class of people will have ruled over people so that no one may say: "If we have ruled, we will have spread justice" then al-Qa'im will rise to rule with truth and justice."(١)

٥٤ – أخبرنا أحمد بن محمد بن سعيد بهذا الإسناد، عن هشام بن سالم، عن زراره قال:

قلت لأبى عبد الله النداء حق؟

قال: إى والله حتى يسمعه كل قوم بلسانهم.

وقال: لا يكون هذا الأمر حتى يذهب تسعه أعشار الناس.

(٥٤) Ahmad bin Muhammad bin Sa'eed narrated from the same previous narrators from Hisham bin Salim that Zurara had said:

"Once I asked Abu Abdullah as-Sadiq (as) if the call (from the Heaven) would be true."

He said: "Yes, by Allah, until every nation will hear it with its own language." He also said: "Al-Qa'im will not appear unless nine tenths of people perish."(٢)

٥٥ – أخبرنا على بن أحمد قال: حدثنا عبيد الله بن موسى العلوى، قال: حدثنا عبد الله بن حماد الأنصارى، قال: حدثنا إبراهيم بن عبيد الله بن العلاء، قال: حدثنى أبى، عن أبى عبد الله جعفر بن محمد: أن

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١ - Ithbat al-Hudat, vol.٣ p.٧٣٨, Biharul Anwar, vol.٥٢ p.٢٤٤, Bisharatul Islam p.١٢١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٢٦.

۲- Hilyatul Abrar, vol.۲ p.۶۸۲, Biharul Anwar, vol.۵۲ p.۲۴۴, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۴۱.

أمير المؤمنين حدث عن أشياء تكون بعده إلى قيام القائم.

فقال الحسين: يا أمير المؤمنين، متى يطهر الله الأرض من الظالمين؟

فقال أمير المؤمنين: لا يطهر الله الأرض من الظالمين حتى يسفك الدم الحرام.

(ثم ذكر أمر بنى أميه وبنى العباس فى حديث طويل)

ثم قال: إذا قام القائم بخراسان وغلب على أرض كوفان وملتان، وجاز جزيره بنى كاوان، وقام منا قائم بجيلان وأجابته الآبر والديلمان، وظهرت لولدى رايات الترك متفرقات فى الأقطار والجنبات، وكانوا بين هنات وهنات إذا خربت البصره، وقام أمير الأمره بمصر (فحكى حكايه طويله) ثم قال: إذا جهزت الألوف، وصفت الصفوف، وقتل الكبش الخروف، هناك يقوم الآخر ويثور الثائر، ويهلك الكافر، ثم يقوم القائم المأمول، والإمام المجهول، له الشرف والفضل وهو من ولدك يا حسين، لا ابن مثله يظهر بين الركنين، فى دريسين باليين يظهر على الثقلين، ولا يترك فى الأرض دمين، طوبى لمن أدرك زمانه، لحق أوانه، وشهد أيامه.

(٥٥) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Abdullah bin Hammad al-Ansari from Ibraheem bin Obaydillah bin al-Ala' from his father that Abu Abdullah as-Sadiq (as) had said:

"Amirul Mo'mineen (as) informed of some things that would happen after him until the appearance of al-Qa'im.

Al-Husayn (as) asked him: "O Amirul Mo'mineen, when does Allah clear the world from the unjust people?"

Amirul Mo'mineen (as) said: "Allah does not clear the world from the unjust until the sacred blood is shed." He mentioned the story of the Umayyads and the Abbasids in a long tradition then he said: "When al-Qa'im rises in Khurasan, defeats Kufa and the two nations,

passes the island of Bani Kawan,(۱) and another revolter from us rises in Jeelan, who will be supported by the people of Aabir and Daylaman,(۲) then the banners of the Turks will rise in different countries to support my son (al-Qa'im). Then some things will happen here and there. Basra will be destroyed and the emir of the emirs will rule in Egypt."

He told a long story and then said: "When armies get ready, different leaders rise, revolters rebel and unbelievers perish then the expected Qa'im and the unknown imam will appear with honor and virtue. O Husayn, he is your descendant, who has no like at all. He will appear between the two corners (of the Kaaba) in ragged cloths. He will rule over all the peoples and will clear the world of every evil. Blessed is he, who lives until his (al-Qa'im's) age and enjoys his rule."(۳)

۵۶ – محمد بن همام قال: حدثنا جعفر بن محمد بن مالك الفزارى الكوفى، قال: حدثنى محمد بن أحمد، عن محمد بن سنان، عن يونس بن ظبيان، عن أبى عبد الله قال:

إذا كان ليله الجمعه أهبط الرب تعالى ملكاً إلى السماء الدنيا، فإذا طلع الفجر جلس ذلك الملك على العرش فوق البيت المعمور، ونصب لمحمد وعلى والحسن والحسين منابر من نور، فيصعدون عليها وتجمع لهم الملائكه والنبيون والمؤمنون، وتفتح أبواب السماء، فإذا زالت الشمس قال رسول الله: يا رب ميعادك الذى وعدت به فى كتابك. هو هذه الآيه

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ

۱- A big island in the Persian Gulf between Oman and Bahrain.

۲- Jeelan, Aabir and Daylaman are cities in Iran.

۳- Biharul Anwar, vol.۵۲, p.۲۳۵, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۶.

الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {٥٥}

ثم يقول الملائكه والنبيون مثل ذلك، ثم يخر محمد وعلى والحسن والحسين سجداً، ثم يقولون: يا رب أغضب فإنه قد هتك حريمك وقتل أصفياؤك وأذل عبادك الصالحون، فيفعل الله ما يشاء، وذلك يوم معلوم.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (٥٦) Muhammad bin Ahmad from Muhammad bin Sinan from Younus bin Dhabyan that Abu Abdullah as-Sadiq (as) had said:

When the night of Friday comes, Allah sends down an angel to the lower heaven." When dawn comes, the angel sits on a throne on the House (the Kaaba) and sets minbars of light for Muhammad, Ali, al-Hasan and al-Husayn (peace be upon them). They ascend the minbars. The angels, the prophets and the believers are invited to gather before them. The gates of the heavens are opened. When the sun declines, the Prophet (S) says: "O my Lord, carry out Your promise that You have promised of in Your Book by this verse, 'Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange.'[١]

The angels and the prophets say the

١- Qur'an, ٢۴:۵۵.

same thing. Then Muhammad, Ali, al-Hasan and al-Husayn prostrate themselves and pray Allah: “O our Lord, avenge! Your sanctum has been dishonored, Your choice have been killed and Your faithful slaves have been degraded.” Then Allah does as He wills (and that will be a great day.”(١)

٥٧ – حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشى، قال: حدثنى محمد بن الحسين بن أبى الخطاب، قال: حدثنا محمد بن سنان، عن الحسين بن المختار، عن خالد القلانسى، عن أبى عبد الله أنه قال:

إذا هدم حائط مسجد الكوفه من مؤخره مما يلى دار ابن مسعود، فعند ذلك زوال ملك بنى فلان، أما إن هادمه لا يبنيه.

(٥٧) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from al-Husayn bin Mukhtar from Khalid al-Qalanisi that Abu Abdullah as-Sadiq (as) had said:

“When the wall of the mosque of Kufa is destroyed from the back next to the house of ibn Mass’ood, then the rule of the family of so-and-so will decline. He, who destroys the wall, will not restore it (he perishes before that).”(٢)

٥٨ – حدثنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح الزهرى، قال: حدثنا أحمد بن على الحميرى، عن الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمى، عن رجل، عن أبى عبد الله أنه قال:

لا يقوم القائم حتى يقوم أثنا عشر رجلاً كلهم يجمع على قول أنهم قد رأوه فيكذبهم.

(٥٨) Abdul Wahid bin Abdullah narrated

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١ - Tafseer al-Burhan, vol.٣ p.١۴۶, Biharul Anwar, vol.٥٢ p.٢٩٧, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٨٣.

٢ - Irshad al-Mufeed p.٣۶٠, al-Ghayba by at-Toossi p.۴۴۶, al-Khara'ij wel Jara'ih, vol.٣ p.١١۶٣, Kashful Ghumma, vol.٣ p.٢٥٠, Iqd ad-Durar p.٥١, al-Odad al-Qawiyya p.٧٧, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۴٨١.

from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami from someone that Abu Abdullah as-Sadiq (as) had said:

"Al-Qa'im will appear after when twelve men will have agreed upon that they have seen him but they will be considered as liars."(١)

٥٩ – أخبرنا محمد بن همام قال: حدثنا حميد بن زياد، قال: حدثنا الحسن بن محمد بن سماعه، قال: حدثنا أحمد بن الحسن الميثمى، عن أبى الحسن على بن محمد، عن معاذ بن مطر، عن رجل (قال: ولا أعلمه إلّا مسمعا أبا سيار) قال: قال أبو عبد الله:

قبل قيام القائم تحرك حرب قيس.

(٥٩) Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Abul Hasan Ali bin Muhammad from Ma'ath bin Matar from someone (Abu Sayyar) that Abu Abdullah as-Sadiq (as) had said:

"Before the appearance of al-Qa'im, the war of (tribe of) Qays will break out."(٢)

٦٠ – حدثنا على بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازى، عن محمد بن على الكوفى، قال: حدثنا محمد بن سنان، عن عبيد بن زراره، قال:

ذُكر عند أبى عبد الله السفيانى فقال: أنى يخرج ذلك؟ ولما يخرج كاسر عينيه بصنعاء.

(٦٠) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Muhammad bin Sinan that Obayd bin Zurara had said:

"Once as-Sufyani was mentioned before Abu Abdullah as-Sadiq (as). He said: "He (as-Syfyani) will not rise except after

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١ - Ithbat al-Hudat, vol.٣ p.٧٣٨, Biharul Anwar, vol.٥٢ p.٢٤٤, Bisharatul Islam p.١٢٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٨٨.

٢ - Ithbat al-Hudat, vol.٣ p.٧٣٨, Biharul Anwar, vol.٥٢ p.٢٤٤, Bisharatul Islam p.١٢٣,

.Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٧٩

the rising of the one in Sana’a.”(۱)

۶۱ – أخبرنا على بن الحسين قال: أخبرنا محمد بن يحيى، عن محمد بن حسان الرازى، عن محمد بن على الكوفى، عن إبراهيم بن أبى البلاد، عن على بن محمد بن الاعلم الازدى، عن أبيه، عن جده قال:

قال أمير المؤمنين: بين يدى القائم موت أحمر، وموت أبيض، وجراد فى حينه، وجراد فى غير حينه أحمر كالدم، فأما الموت الأحمر فبالسيف، وأما الموت الأبيض فالطاعون.

(۶۱) Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Abul Bilad from Ali bin Muhammad bin al-A’lam al-Azdi from his father from his grandfather that Amirul Mo'mineen (as) had said:

“Before the appearance of al-Qa'im, there will be red death, white death and attacks of locusts in time and out of time. Red death is the killing by the sword and white death is by plague.”(۲)

۶۲ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن التيملى من كتابه فى رجب سنه سبع وسبعين ومائتين قال: حدثنا محمد بن عمربن يزيد بياع السابرى ومحمد بن الوليد بن خالد الخزاز جميعاً قالا: حدثنا حماد بن عثمان، عن عبد الله بن سنان قال: حدثنى محمد بن إبراهيم بن أبى البلاد وقال: حدثنا أبى، عن أبيه، عن الاصبغ بن نباته قال:

سمعت علياً يقول: إن بين يدى القائم سنين خداعه، يكذب فيها الصادق، ويصدق فيها الكاذب، ويقرب فيها الماحل (وفى حديث: وينطق فيها الرويبضه.)

فقلت: وما الرويبضه وما الماحل؟

قال: أوما تقرؤون القرآن، قوله

قال: يريد المكر.

فقلت: وما الماحل؟

قال: يريد المكّار.

(۲۶) Ahmad bin

١ - Biharul Anwar, vol.٥٢ p.٢٤٥, Bisharatul Islam p.١٢٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٧٨.

٢ - Irshad al-Mufeed p.٣٥٩, al-Ghayba by at-Toossi p.٤٣٨, I'lam al-Wara p.٤٢٧, al-Khara'ij wel Jara'ih, vol.٣ p.١١٥٢, Iqd ad-Durar p.٦٥, Kashful Ghumma, vol.٣ p.٢٤٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٠.

Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from Muhammad bin Umar bin Yazeed and Muhammad bin al-Waleed bin Khalid al-Khazzaz from Hammad bin Uthman from Abdullah bin Sinan from Muhammad bin Ibraheem bin Abul Bilad from his father from his grandfather that al-Asbugh bin Nabata had heard Imam Ali (as) saying:

"Before the appearance of al-Qa'im there will be deceitful years, in which a truthful one will be considered as a liar, a liar will be considered as truthful and a cheater will be respected."(١)

٦٣ – حدثنا عبد الواحد بن عبد الله قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، قال: حدثني محمد بن سنان، عن حذيفه بن المنصور، عن أبي عبد الله أنه قال:

إن لله مائده (وفي غير هذه الروايه: مأدبه) بقرقيسياء يطلع مطلع من السماء فينادي يا طير السماء ويا سباع الأرض هلموا إلى الشبع من لحوم الجبارين.

(٦٣) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Huthayfa bin al-Mansoor that Abu Abdullah as-Sadiq (as) had said:

"Allah will have a banquet. A caller from the Heaven will call out: O birds of the sky and beasts of the earth, come to eat and be satiate of the flesh of the tyrants."(٢)

٦٤ – حدثنا أبو سليمان أحمد بن هوذه الباهلي، قال: حدثنا إبراهيم بن إسحاق، قال: حدثنا عبد الله بن حماد الأنصاري، عن أبي بصير، قال: حدثنا أبو عبد الله وقال:

ينادي باسم القائم يا فلان بن فلان

١- Ithbat al-Hudat, vol.٣ p.٧٣٨, Biharul Anwar, vol.٥٢ p.٢٤٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.١٨٧.

٢- Iqd ad-Durar p.٨٧, Ithbat al-Hudat, vol.٣ p.٧٣٩, Biharul Anwar, vol.٥٢ p.٢٤٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٧١.

قم.

(۶۴) Abu Sulayman Muhammad bin Hawtha al-Bahili narrated from Ibraheem bin Iss'haq from Abdullah bin Hammad al-Ansari from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"A caller (from the Heaven) will call out the name of al-Qa'im: O you the son of so-and-so, get up!" (1)

۶۵ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن جميعاً، عن الحسن بن محبوب، عن يعقوب السراج، عن جابر، عن أبي جعفر أنه قال:

يا جابر، لا يظهر القائم حتى يشمل الناس بالشام فتنه يطلبون المخرج منها فلا يجدونه، ويكون قتل بين الكوفه والحيره، قتلاهم على سواء، وينادى مناد من السماء.

(۶۵) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan from al-Hasan bin Mahboob from Ya'qoob as-Sarraj from Jabir that Abu Ja'far al-Baqir (as) had said:

"O Jabir, al-Qa'im will not appear until the people of Sham will be afflicted with a sedition, from which they try their best to be free but they cannot, terrible killing will occur between Kufa and Heera (2) and a call that will come from the Heaven." (3)

۶۶ - أخبرنا أحمد بن محمد بن سعيد، عن هؤلاء الرجال الأربعه، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر أنه قال:

توقعوا الصوت يأتيكم بغته من قبل دمشق، فيه لكم فرج عظيم.

(۶۶) Ahmad bin Muhammad bin Sa'eed narrated from

۱- Ithbat al-Hudat, vol.۳ p.۷۳۹, Hilyatul Abrar, vol.۲ p.۶۱۴, Biharul Anwar, vol.۵۲ p.۲۴۶, ۲۹۷, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۵۴.

۲- Heera is a place in Iraq near Kufa.

Iqd ad-Durar p.٥١, Fara'id Fawa'id al-Fikr p.١٤, Ithbat al-Hudat, vol.٣ p.٥٨٢, ٧٣٩, - ٣
.Biharul Anwar, vol.٥٢ p.٢٧١, ٢٩٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢١٣

the previous four narrators from al-Hasan bin Mahboob from al-Ala' bin Razeen from Muhammad bin Muslim that Abu Ja'far al-Baqir (as) had said:

"Expect the cry to come to you surprisingly from the direction of Damascus. Then great deliverance will come to you."(1)

٦٧ - أخبرنا أحمد بن محمد بن سعيد، عن هؤلاء الرجال الأربعه عن بن محبوب. وأخبرنا محمد بن يعقوب الكلينى أبو جعفر قال: حدثنى على بن إبراهيم بن هاشم، عن أبيه قال: وحدثنى محمد بن عمران قال: حدثنا أحمد بن محمد بن عيسى، قال: وحدثنى على بن محمد وغيره، عن سهل بن زياد جميعاً، عن الحسن بن محبوب قال وحدثنا عبد الواحد بن عبد الله الموصلى، عن أبى على أحمد بن محمد بن أبى ناشر عن أحمد بن هلال، عن الحسن بن محبوب، عن عمرو بن أبى المقدام، عن جابر بن يزيد الجعفى قال: قال أبو جعفر محمد بن على الباقر:

يا جابر، إلزم الأرض ولا تحرك يداً ولا رجلاً حتى ترى علامات أذكرها لك إن أدركتها: أولها اختلاف بنى العباس، وما أراك تدرك ذلك، ولكن حدّث به من بعدى عنى، ومناد ينادى من السماء، ويجيئكم الصوت من ناحيه دمشق بالفتح، وتخسف قريه من قرى الشام تسمى الجابيه، وتسقط طائفه من مسجد دمشق الأيمن، ومارقه تمرق من ناحيه الترك، ويعقبها هرج الروم. وسيقبل إخوان الترك حتى ينزلوا الجزيره، وسيقبل مارقه الروم حتى ينزلوا الرمله.

(٦٧) Ahmad bin Muhammad bin Sa'eed narrated from the four men from al-Hasan bin Mahboob, Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim from his father, Muhammad bin Imran narrated from Ahmad bin Muhammad

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١- Ithbat al-Hudat, vol.٣ p.٧٣٩, Biharul Anwar, vol.٥٢ p.٢٩٨, Bisharatul Islam p.٩٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٨١.

bin Eessa from Ali bin Muhammad and others from Sahl bin Ziyad from al-Hasan bin Mahboob and Abdul Wahid bin Abdullah narrated from Abu Ali Ahmad bin Muhammad bin Abu Nashir from Ahmad bin Hilal from al-Hasan bin Mahboob from Amr bin Abul Miqdam from Jabir bin Yazeed al-Ju'fi that Abu Ja'far al-Baqir (as) had said:

"O Jabir, keep quiet until you see some signs that I will mention to you-if you remain alive until then: The first is the disagreement of the Abbasids. I do not think that you live until then but narrate this from me after my death. Other signs are a call from the Heaven, a cry comes from the direction of Damascus, one of the villages of Sham called al-Jabiya sinks, a part of the mosque of Damascus falls down, a group of the Turks apostates and then commotion in Rome. The Turks come and occupy the island whereas the Romans come to settle in ar-Ramla.

فتلك السنه يا جابر فيها اختلاف كثير فى كل أرض من ناحيه المغرب، فأول أرض تخرب أرض الشام، ثم يختلفون عند ذلك على ثلاث رايات: رايه الأصهب، ورايه الأبقع، ورايه السفيانى، فيلتقى السفيانى بالأبقع فيقتتلون، فيقتله السفيانى ومن تبعه، ثم يقتل الأصهب.

O Jabir, that year will be full of events everywhere from the direction of the west. The first country that will be ruined is Sham. Then people will disagree and divide into three armies; the army of the reddish one, the army of the spotted one and the army of

as-Sufyani. As-Sufyani will fight the spotted one and he will kill him with his followers and then he will fight the reddish one and he will kill him.

ثم لا يكون له همه إلّا الإقبال نحو العراق، ويمر جيشه بقرقيسياء، فيقتتلون بها، فيقتل بها من الجبارين مائه ألف، ويبعث السفيانى جيشاً إلى الكوفه، وعدتهم سبعون ألفاً، فيصيبون من أهل الكوفه قتلاً وصلباً وسبياً، فبيناهم كذلك إذ أقبلت رايات من قبل خراسان وتطوى المنازل طياً حثيثاً، ومعهم نفر من أصحاب القائم.

Then he will move towards Iraq. He will pass by Qarqeesiya'.(١) A fight will break out. As-Sufyani will kill about one hundred thousands of the arrogants. Then he will send an army of seventy thousand warriors towards Kufa. They will kill, crucify and capture many of the people of Kufa. While they are doing so, an army will come from the direction of Khurasan. With this army there will be some companions of al-Qa'im.

ثم يخرج رجل من موالى أهل الكوفه فى ضعفاء فيقتله أمير جيش السفيانى بين الحيره والكوفه، ويبعث السفيانى بعثاً إلى المدينه فينفر المهدى منها إلى مكه، فيبلغ أمير جيش السفيانى أن المهدى قد خرج إلى مكه، فيبعث جيشاً على أثره فلا يدركه حتى يدخل مكه خائفاً يترقب على سنه موسى بن عمران .

A faithful man from Kufa with weak followers will revolt but he will be killed by the leader of as-Sufyani's army between Kufa and Heera. As-Sufyani will send a troop to Medina. Al-Mahdi will flee from Medina to Mecca. The leader of the army will be informed

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١- a village near the Euphrates.

that al-Mahdi has gone to Mecca so he will send a troop to follow after him but with no .(use. Al-Mahdi will enter Mecca frightfully and cautiously like Prophet Moses (as

قال: فين_زل أمير جيش السفيانى البيداء، فينادى مناد من السماء "يا بيداء أبيدى القوم" فيخسف بهم فلا يفلت منهم إلّا ثلاثه نفر يحول الله وجوههم إلى أقفيتهم وهم من كلب، وفيهم نزلت هذه الآيه

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا {۴۷}

The army of as-Sufyani will stop in the desert. A caller from the Heaven will call out: "O desert, destroy these people!" The desert will sink with the army and none of them will escape death except three persons, whom Allah will turn their faces towards their backs. It is about them that this verse has been revealed, 'O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs.'[۱] (

قال: والقائم يومئذ بمكه، قد أسند ظهره إلى البيت الحرام مستجيرا به، فينادى: يا أيها الناس إنا نستنصر الله، فمن أجابنا من الناس؟ فإنا أهل بيت نبيكم محمد، ونحن أولى الناس بالله وبمحمد ، فمن حاجنى فى آدم فأنا أولى الناس بآدم، ومن حاجنى فى نوح فأنا أولى الناس بنوح، ومن حاجنى فى إبراهيم فأنا أولى الناس بإبراهيم، ومن حاجنى فى محمد فأنا أولى الناس بمحمد ، ومن حاجنى فى النبيين

۱- Qur'an, ۴:۴۷.

فأنا أولى الناس بالنبيين.

On that day al-Qa'im will be in Mecca leaning his back against the Kaaba. He will announce: “O people, we resort to Allah to make us succeed. Whoever of you wants to support us, let him join us. We are the progeny of your Prophet Muhammad (as). We are worthier of Allah and Muhammad than other people. Whoever argues with me about Adam, I am the worthiest of Adam. Whoever argues with me about Noah, I am the worthiest of Noah. Whoever argues with me about Abraham, I am the worthiest of Abraham. Whoever argues with me about Muhammad (as), I am the worthiest of Muhammad (as). Whoever argues with me about the prophets, I am the worthiest of the prophets.

أليس الله يقول فى محكم كتابه

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ {٣٣}

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {٣٤}

فأنا بقيه من آدم وذخيره من نوح، ومصطفى من إبراهيم، وصفوه من محمد صلى الله عليهم أجمعين. ألا فمن حاجنى فى كتاب الله فأنا أولى الناس بكتاب الله، ألا ومن حاجنى فى سنه رسول الله فأنا أولى الناس بسنه رسول الله .

Has Allah not said in his Book, ‘Surely Allah chose Adam and Noah and the descendants of Abraham and the descendants of Imran above the nations; offspring one of the other; and Allah is Hearing, Knowing?’(١) I am a remainder of Adam, a relic of Noah, elite of Abraham and a choice of Muhammad, peace be upon them all. Whoever argues with me about

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١- Qur'an, ٣:٣٣-٣٤.

the Book of Allah, I am the worthiest of the book of Allah. Whoever argues with me about the Sunna of the messenger of Allah, I am the worthiest of the Sunna of the messenger of Allah.

فأنشد الله من سمع كلامى اليوم لما أبلغ الشاهد منكم الغائب، وأسألكم بحق الله، وحق رسوله وبحقى، فإن لى عليكم حق القربى من رسول الله إلّا أعنتمونا ومنعتمونا ممن يظلمنا، فقد أُخفنا وظُلمنا، وطردنا من ديارنا أبنائنا، وبُغى علينا، ودفعنا عن حقنا، وافترى أهل الباطل علينا، فالله الله فينا، لا تخذلونا، وانصرونا ينصركم الله تعالى.

I adjure everyone, who hears my speech today, to inform the absent of it. I ask you with the right of Allah, the right of His messenger and with my right, for I have a right of kinship to the messenger of Allah, to support us and to protect us from those, who have wronged us. We have been wronged, offended, expelled from our homes, separated from our families, deprived of our rights and our honor and virtues have been distorted by the evil people. For the sake of Allah, do not fail us. Support us that may Allah supports you!"

قال: فيجمع الله عليه أصحابه ثلاثمائه وثلاثه عشر رجلًا، ويجمعهم الله له على غير ميعاد قزعاً كقزع الخريف، وهى يا جابر الآيه التى ذكرها الله فى كتابه

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {١۴٨}

فيبايعونه بين الركن والمقام، ومعه عهد من رسول الله قد توارثته

الأبناء عن الآباء.

Allah will make his (al-Mahdi's) three hundred and thirteen companions join him without any previous appointment. O Jabir, it is the verse that Allah has revealed in His Book, 'Wherever you are, Allah will bring you all together; surely Allah has power over all things.'(١) People will pay homage to him between the corner (of the Kaaba) and the temple (of Abraham). With him there will be a covenant from the Prophet (S) that has been inherited by the descendants; one after the other.

والقائم، يا جابر، رجل من ولد الحسين يصلح الله له أمره فى ليله، فما أشكل على الناس من ذلك، يا جابر، فلا يشكلن عليهم ولادته من رسول الله ووراثته العلماء عالماً بعد عالم، فإن أشكل هذا كله عليهم، فإن الصوت من السماء لا يشكل عليهم إذا نودى باسمه واسم أبيه وأمه.

O Jabir, al-Qa'im is one of al-Husayn's descendants. Allah will make him succeed within a night.

O Jabir, if people doubt all that, let them not doubt his descending from the Prophet (S) and his inheriting knowledge from the ulama (the infallible imams) one after the other. If all these things become confusing to them, then the call that will come from the Heaven and will call out his name and his parents' names certainly will not be confusing to them at all."(٢)

٦٨ - حدثنا أبو سليمان أحمد بن هوذه الباهلى قال: حدثنا إبراهيم بن إسحاق النهاوندى قال: حدثنا عبد الله بن حماد الأنصارى، عن أبى بصير، عن أبى عبد الله أنه قال:

يقوم القائم

١- Qur'an, ٢:١٤٨.

٢ - Irshad al-Mufeed p.٣٥٩, al-Ghayba by at-Toossi p.٤٤١, I'lam al-Wara p.٤٢٧, al-Khara'ij wel Jara'ih, vol.٣ p.١١٥٦, Iqd ad-Durar p.٤٩, Kashful Ghumma, vol.٣ p.٢٤٩, al-Fusool al-Muhimma p.٣٠١, Tafseer al-Burhan, vol.١ p.١٦٢, Biharul Anwar, vol.٥٢ p.٢٣٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٠.

يوم عاشوراء.

Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss'haq (٦٨) an-Nahawandi from Abdullah bin Hammad al-Ansari from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"(٢)"(١) Al-Qa'im will appear on the day of Ashura.

All these signs that have been mentioned by the infallible imams (as) throughout the current true traditions, which are so numerous, must occur before the appearance of al-Qa'im (as) because the infallible imams (as) have said that they are inevitable and surely their sayings are the most truthful. It has been said to them: "We hope that al-Qa'im (as) appears without being preceded by the rising of as-Sufyani." They said: "By Allah it is inevitable and it must occur."

They have confirmed that the five signs will be the greatest evidences, after which al-Qa'im (as) will appear. They have denied timing(٣) and said: "Whoever narrates from us traditions talking about timing, do not hesitate in considering him as a liar whoever he is because we do not time."

This is clear evidence showing the falseness of whoever claims that he is al-Qa'im before the occurrence of these signs.

Chapter ١٥: The distresses before the appearance of al-Qa'im

١ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا على بن الحسن التيملى من كتابه فى صفر سنه أربع وسبعين ومائتين، قال: حدثنا العباس بن عامر بن رباح الثقفى، عن موسى بن بكر، عن بشير النبال وأخبرنا على بن أحمد البندنيجى، عن عبيد الله بن موسى العلوى، عن أيوب بن نوح، عن صفوان بن يحيى، عن بشير بن أبى أراكه النبال (ولفظ الحديث على روايه

p: ۴۴۳

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١ - Ashura' is the tenth day of Muharram, when Imam al-Husayn (as) and his companions have been martyred.

٢ - Irshad al-Mufeed p.٣٦١, al-Ghayba by at-Toossi p. ۴۵٢, Rawdhatul Wa'idheen p.٢۶٣, I'lam al-Wara p.۴٣٠, al-Malahim by ibn Tawoos p.١٩۴, Kashful Ghumma, vol.٣ p.٢۵٢, al-

.Fusool al-Muhimma p.٣٠٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٨٩

.Timing is to put a fixed time for the events that happen in the future -٣

ابن عقده) قال:

لما قـدمتُ المـدينه انتهيت إلى منــزل أبى جعفر الباقر فإذا أنا ببغلته مسـرجه بالباب، فجلست حيال الـدار، فخرج فسـلمتُ عليه فنَزل عن البغله وأقبل نحوى فقال: ممن الرجل؟

فقلت: من أهل العراق.

قال: من أيها؟

قلت: من أهل الكوفه.

فقال: مَن صحبك فى هذا الطريق؟

قلت: قوم من المحدثه.

فقال: وما المحدثه؟

قلت: المرجئه.

فقال: ويح هذه المرجئه، إلى من يلجؤون غداً إذا قام قائمنا؟

قلت: إنهم يقولون: لو قد كان ذلك كنا وأنتم فى العدل سواء.

فقال: من تاب تاب الله عليه، ومن أسرّ نفاقاً فلا يبعد الله غيره، ومن أظهر شيئاً أهرق الله دمه، ثم قال: يذبحهم، والذى نفسى بيده، كما يذبح القصاب شاته - وأو مأ بيده إلى حلقه -.

قلت: إنهم يقولون: إنه إذا كان ذلك استقامت له الأمور فلا يهريق محجمه دم.

فقال: كلا والذى نفسى بيده حتى نمسح وأنتم العرق والعلق - وأو مأ بيده إلى جبهته -.

(١) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Husayn at-Taymali from al-Abbas bin Aamir bin Rabah ath-Thaqafi from Musa bin Bakr from Basheer an-Nabbal, Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ayyoob bin Noah from Safwan bin Yahya that Basheer an-Nabbal had said:

When I came to Medina I went to the house of Abu Ja'far al-Baqir (as). I found that his mule was saddled at the door. I sat in front of the house. He came out. I greeted him. He got down of his mule and came towards me.

”?He asked me: “Where are you from

”.I said: “I am from Iraq

”?He said: “Which part of Iraq

”.I said: “From Kufa

:He said

p: ۴۴۴

”?Who has accompanied you in your way“

”.I said: “Some people of al-Muhadditha

”?He said: “What is al-Muhadditha

(I said: “Al-Murji’a (the Murjites).”(١

He said: “Woe unto these Murjites! To whom will they resort tomorrow when our ”?Qa’im appears

”.I said: “They say: If that occurs, we and you will be the same before justice

He said: “Whoever repents, Allah accepts his repentance, whoever conceals hypocrisy, Allah damns him and whoever announces something of hypocrisy, his ”.blood is to be shed

Then he said: “By Allah, he (al-Qa'im) will slaughter them as a butcher slaughtering a .sheep.” He pointed to his throat with his hand

I said: “They say: If he appears and controls the affairs, he will not shed even a drop of ”.blood

He said: “It is not as they say. I swear by Him, in Whose hand my soul is! It will be so (terrible until we and you wipe blood and sweat together.”(٢

(٢) The same was narrated by Ahmad bin Muhammad bin Sa'eed from Muhammad bin Salim bin Abdurrahman al-Azdi from Uthman bin Sa'eed at-Taweel from Ahmad bin (Sulayman from Musa bin Bakr al-Wasiti from Basheer an-Nabbal.(٣

٣ – أخبرنا على بن أحمد البندنيجى، عن عبيد الله بن موسى العلوى العباسى، عن الحسن بن معاويه، عن الحسن بن محبوب، عن عيسى بن سليمان، عن المفضل بن عمر، قال: سمعت أبا عبد الله وقد ذكر القائم ، فقلت: إنى لأرجو أن يكون أمره فى سهوله.

فقال: لا يكون ذلك حتى تمسحوا العلق والعرق.

(٣) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from al-Hasan bin Mo’awiya

۱- one of the earliest Islamic sects to believe in the postponement of judgment on committers of serious sins, recognizing God alone as being able to decide whether or not a Muslim had lost his faith.

۲- Ithbat al-Hudat, vol.۳ p.۵۴۳, Biharul Anwar, vol.۵۲ p.۳۵۶, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۰۵.

۳- Biharul Anwar, vol.۵۲ p.۳۵۸ and refer to the previous references.

from al-Hasan bin Mahboob from Eessa bin Sulayman that al-Mufadhdhal bin Umar had said: I heard Abu Abdullah as-Sadiq (as) mentioning al-Qa'im (as).

I said: "I hope that his matter (rising) will be so easy."

He said: "It will be not so until you wipe blood and sweat together."(١)

۴ - أخبرنا عبد الواحد بن عبد الله يونس قال: حدثنا محمد بن جعفر القرشى، قال: حدثنا محمد بن الحسين بن أبى الخطاب، عن محمد بن سنان، عن يونس بن رباط، قال: سمعت أبا عبد الله يقول:

إن أهل الحق لم يزالوا منذ كانوا فى شده، أما إن ذاك إلى مده قريبه وعافيه طويله.

(۴) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Younus bin Ribat that Abu Abdullah as-Sadiq (as) had said:

"The followers of the truth have always been in distress, but their distress lasts for a short time and their good end will last forever."

The same was narrated by Ahmad bin Muhammad bin Sa'eed from some of his companions from Ali bin Iss'haq al-Kindi from Muhammad bin Sinan from Younus bin Ribat.(٢)

۵ - أخبرنا على بن الحسين قال: حدثنا محمد بن يحيى العطار بقم قال: حدثنا محمد بن حسان الرازى، قال: حدثنا محمد بن على الكوفى، عن معمر بن خلاد قال:

ذُكر القائم عند أبى الحسن الرضا فقال: أنتم اليوم أرخى بالاً منكم يومئذ.

قالوا: وكيف؟

قال: لو قد خرج قائمنا لم يكن إلّا العلق والعرق والنوم على السروج، وما لباس القائم إلّا الغليظ، وما طعامه إلّا

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١ - Ithbat al-Hudat, vol.٣ p.٥٤٣, Biharul Anwar, vol.٥٢ p.٣٥٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.٣۶.

٢- Ithbat al-Hudat, vol.٣ p.٥٤٣, Biharul Anwar, vol.٥٢ p.٣٥٨.

الجشب.

(٥) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi that Ma'mar bin Khallad had said:

Once al-Qa'im was mentioned before Abul Hasan ar-Redha (as); he said: "Today you are at ease more than that day (when al-Qa'im will appear)."

They said: "How is that?"

He said: "When our Qa'im (as) appears, there will be nothing save blood, sweat and sleeping on the saddles. His cloths are not but rough and his food is not but coarse."(١)

٦ - أخبرنا سلامه بن محمد قال: أخبرنا أحمد بن على بن داود القمى، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن بعض رجاله، عن أبى عبد الله قال:

سأل نوح ربه أن ينْزل على قومه العذاب، فأوحى الله إليه أن يغرس نواه من النخل فإذا بلغت فأثمرت وأكل منها، أهلك قومه وأنزل عليهم العذاب. فغرس نوح النواه وأخبر أصحابه بذلك، فلما بلغت النخله وأثمرت واجتنى نوح منها وأكل وأطعم أصحابه، قالوا له: يا نبىّ الله، الوعدَ الذى وعدتنا. فدعا نوح ربه وسأل الوعد الذى وعده، فأوحى إليه أن يعيد الغرس ثانيه حتى إذا بلغ النخل وأثمر وأكل منه أنزل عليهم العذاب.

(٦) Salama bin Muhammad narrated from Ahmad bin Ali bin Dawood al-Qummi from Muhammad bin al-Hasan as-Saffar from Ahmad bin Muhammad bin Eessa from some of his companions that Abu Abdullah as-Sadiq (as) had said:

"Prophet Noah (as) asked Allah to torment his nation. Allah revealed to him to plant a stone of a date. If it grew and he ate

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١- Ithbat al-Hudat, vol.٣ p.٥٤٣, Biharul Anwar, vol.٥٢ p.٣٥٨, Muntakhab al-Athar p.٣٠٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٦٤.

from its fruit, Allah would torment his (Noah's) people and perish them. Prophet Noah (as) planted the stone and told his companions of that. The palm grew and fruited. He ate from its fruit and made his companions eat from it. His companions said to him: "O prophet of Allah, what about the promise that you have promised us of?" Prophet Noah (as) prayed Allah to carry out the promise that He had made. Allah revealed to him to plant another stone and when it grew and fruited, Allah would torment them.

فأخبر نوح أصحابه بذلك، فصاروا ثلاث فرق: فرقه ارتدت، وفرقه نافقت، وفرقه ثبتت مع نوح، ففعل نوح ذلك حتى إذا بلغت النخله وأثمرت وأكل منها نوح وأطعم أصحابه، قالوا: يا نبيّ الله، الوعد الذى وعدتنا، فدعا نوح ربه، فأوحى إليه أن يغرس الغرسه الثالثه فإذا بلغ وأثمر أهلك قومه، فأخبر أصحابه فافترق الفرقتان ثلاث فرق: فرقه ارتدت، وفرقه نافقت، وفرقه ثبتت معه.

Noah (as) told his companions about that. They divided into three groups. One group apostatized, the other dissembled and the third one still kept to Noah (as). Prophet Noah (as) planted a stone again. It grew and fruited. He ate from its fruit and fed his companions. They said: "O prophet of Allah, what about the promise that you have made?" He prayed Allah. Allah revealed to him to plant a third stone and if it grew, fruited and he ate from its fruit, then Allah would perish his people. Noah (as) told his companions of that.

The two groups (the hypocrites and the believers) divided into three groups; one (apostatized, one dissembled and the third still kept to Noah (as).

حتى فعل نوح ذلك عشر مرات، وفعل الله ذلك بأصحابه الذين يبقون معه فيفترقون كل فرقه ثلاث فرق على ذلك، فلما كان فى العاشره جاء إليه رجال من أصحابه الخاصه المؤمنين، فقالوا: يا نبىّ الله، فعلت بنا ما وعدت أو لم تفعل فأنت صادق نبىٌّ مرسل لا نشكّ فيك ولو فعلت ذلك بنا، قال: فعند ذلك من قولهم أهلكهم الله لقول نوح، وأدخل الخاص معه فى السفينه، فنجاهم الله تعالى، ونجى نوحا معهم بعد ما صفوا وهذبوا وذهب الكدر منهم.

Prophet Noah (as) did that ten times and his companions divided every time into three groups. In the tenth time some of his sincere companions came to him and said: “O prophet of Allah, whether you do what you have promised or you do not do, you are truthful. You are a prophet sent by Allah and we never doubt you whatever you do to us.” In this way Allah perished the people of Noah (as) except the loyal companions, who kept to Noah (as). Noah and his sincere followers rode on the Ark and so Allah saved them after they had been tried, sifted and cleared.(۱)

۷ – حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أبو سليمان أحمد بن هوذه الباهلى، قال: حدثنا إبراهيم بن إسحاق النهاوندى، قال: حدثنا عبد الله ابن حماد الأنصارى، عن المفضل بن عمر، قال:

كنت عند أبى عبد الله يالطواف

۱- Biharul Anwar, vol.۱۱ p.۳۳۹.

فنظر إليّ وقال لى: يا مفضل، ما لى أراك مهموماً متغير اللون؟

(قال) فقلت له: جعلت فداك، نظرى إلى بنى العباس وما فى أيديهم من هذا الملك والسلطان والجبروت، فلو كان ذلك لكم لكنا فيه معكم.

فقال: يا مفضل، أما لو كان ذلك لم يكن إلاّ سياسه الليل وسباحه النهار وأكل الجشب ولبس الخشن شبه أمير المؤمنين وإلاّ فالنار، فزوى ذلك عنا، فصرنا نأكل ونشر ب، وهل رأيت ظلامه جعلها الله نعمه مثل هذا؟

(٧) Abdul Wahid bin Abdullah bin Younus narrated from Abu Sulayman Ahmad bin Hawtha al-Bahili from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari that al-Mufadhdhal bin Umar had said:

Once I was with Abu Abdullah as-Sadiq (as) during the circumambulation (around the Kaaba). He looked at me and said: "O Mufadhdhal, you seem distressed and easy! What is the matter?"

I said: "May I die for you! I think of the Abbasids and their prevailing rule and tyranny. If it (the rule) is in your hands, then we will be with you!"

He said: "O Mufadhdhal, if it is so, it will be politics in the night, achieving people's affairs in the day, eating coarse food and wearing rough cloths like Amirul Mo'mineen (as); otherwise it will be (going to) Hell. It has gone away from us. We eat and drink. (Have you ever seen an oppression that Allah has made as a blessing like this?!"(١)

٨ - أخبرنا أبو سليمان قال: حدثنا إبراهيم بن إسحاق، قال: حدثنا عبد الله بن حماد، عن عمرو بن شمر قال:

كنت عند أبى عبد

١- Biharul Anwar, vol.٥٢ p.٣٥٨.

الله فی بیته والبیت غاص بأهله، فأقبل الناس یسألونه، فلا یسأل عن شیء إلّا أجاب فیه، فبکیت من ناحیه البیت، فقال: ما یبکیک یا عمرو!

قلت: جعلت فداک، وکیف لا أبکی! وهل فی هذه الأمه مثلک والباب مغلق علیک والستر مرخی علیک.

فقال: لا- تبک یا عمرو، نأکل أکثر الطیب ونلبس اللین، ولو کان الذی تقول لم یکن إلّا أکل الجشب ولبس الخشن مثل أمیر المؤمنین علی بن أبی طالب ، وإلّا فمعالجه الأغلال فی النار.

Abu Sulayman narrated from Ibraheem bin Iss'haq from Abdullah bin Hammad (٨) :that Amr bin Shimr had said

Once I was with Abu Abdullah as-Sadiq (as) in his house. The house was crowded of people. They began to ask about different things. Whatever he was asked about something, he gave the sufficient answer. I began to cry. He asked: "O Amr, why are "?you crying

I said: "May I die for you! How do I not cry? Is there any other one like you in this umma? You are imprisoned here, the door is closed and the curtain is lowered before "!you

He said: "O Amr, do not cry! We eat good foods and wear soft cloths. If what you say occurs, we will eat coarse foods and wear rough cloths like Amirul Mo'mineen Ali bin (Abu Talib (as); otherwise putting on ties in Hell."(١

Chapter ١۶: Forbidding timing and naming al-Qa'im

١ - أخبرنا أحمد بن محمد بن سعید قال: حدثنا علی بن الحسن، قال: حدثنا الحسن بن علی بن یوسف ومحمد بن علی، عن سعدان بن مسلم، عن أبی بصیر، عن أبی عبد

١- Biharul Anwar, vol.۵٢ p.٣۶٠

الله قال:

قلت له: ما لهذا الأمر أمد ينتهى إليه ويريح أبداننا؟

قال: بلى، ولكنكم أذعتم، فأخره الله.

(١) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Hasan bin Ali bin Yousuf from Muhammad bin Ali from Sa'dan bin Muslim that Abu Baseer had said:

I said to Abu Abdullah as-Sadiq (as): "Does this matter (the appearance of al-Mahdi) not have an end so that we relieve ourselves?"

(He said: "Yes, it does. But you (people) announced it; therefore Allah put it off."(١)

٢ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشى قال: حدثنى محمد بن الحسين بن أبى الخطاب، عن محمد بن سنان، عن محمد بن يحيى الخثعمى، قال: حدثنى الضريس، عن أبى خالد الكابلى، قال:

لما مضى على بن الحسين دخلت على محمد بن على الباقر ، فقلت له: جعلت فداك، قد عرفت انقطاعى إلى أبيك وأنسى به، ووحشتى من الناس.

قال: صدقت يا أبا خالد، فتريد ماذا؟

قلت: جعلت فداك، لقد وصف لى أبوك صاحب هذا الأمر بصفه لو رأيته فى بعض الطريق لأخذت بيده.

قال: فتريد ماذا يا أبا خالد؟

قلت: أريد أن تسميه لى حتى أعرفه باسمه.

فقال: سألتنى، والله، يا أبا خالد، عن سؤال مجهد، ولقد سألتنى عن أمر ما كنت محدثاً به أحداً، و لو كنت محدثاً به أحداً لحدّثتك، ولقد سألتنى عن أمر لو أن بنى فاطمه عرفوه حرصوا على أن يقطعوه بضعه بضعه.

(٢) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Muhammad bin Yahya al-Khath'ami

۱- Biharul Anwar, vol.۵۲ p.۱۱۷.

:from ad-Dhurays that Abu Khalid al-Kabuli had said

After the death of Ali bin al-Husayn (Imam as-Sajjad) (as), I went to Abu Ja'far al-" Baqir (as). I said to him: "May I die for you! You know that I have kept to your father, ".felt so happy when being with him and left people aside

"?He said: "O Abu Khalid, that is right. What do you want then

I said: "May I die for you! Your father has described to me the man of this matter (al- ".Qa'im) in a way that if I see him anywhere, I shall catch his hand

"?He said: "Then what do you want

".I said: "I want you to name him so that I shall know him by the name

He said: "O Abu Khalid, by Allah you asked a so difficult question. You asked me about something that I have never told anyone of. If I have told someone of that, I shall have told you. You asked about something that if the Prophet's progeny themselves (have known it, they will have tried their best to hide it."(١

٣ – أخبرنا على بن أحمد، عن عبيد الله بن موسى العباسى، عن يعقوب بن يزيد، عن محمد بن أبى عمير، عن عبد الله بن بكير، عن محمد بن مسلم قال: قال أبو عبد الله:

يا محمد! من أخبرك عنا توقيتاً فلا تهابن أن تُكذبه، فإنا لا نوقّت لأحد وقتاً.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ya'qoob bin Yazeed (٣) from Muhammad bin Abu Omayr from Abdullah bin Bukayr from Muhammad bin

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Al-Ghayba by at-Toossi p.٣٣٣, Ithbat al-Hudat, vol.٣ p.٥٠٩, Biharul Anwar, vol.٥١ p.٣١, -١ .vol.٥٢ p.٩٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٢٩

:Muslim that Abu Abdullah as-Sadiq (as) had said

O Muhammad, whoever narrates to you a tradition from us talking about timing, do“
not hesitate to consider him as a liar because we do not time to anyone.”(١)

٤ – أخبرنا أبو سليمان أحمد بن هوذه قال: حدثنا إبراهيم بن إسحاق النهاوندى بنهاوند سنه ثلاث وسبعين ومائتين، قال: حدثنا عبد الله بن حماد الأنصارى فى شهر رمضان سنه تسع وعشرين ومائتين، قال: حدثنا عبد الله بن سنان، عن أبى عبد الله جعفر بن محمد أنه قال:

أبى الله إلّا أن يخلف وقت الموقتين.

(٤) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Sinan that Abu :Abdullah as-Sadiq (as) had said

(Allah does not consent save to reverse the timing of the diviners.”(٢“

٥ – حدثنا على بن أحمد، عن عبيد الله بن موسى العلوى، عن محمد بن أحمد القلانسى، عن محمد بن على، عن أبى جميله، عن أبى بكر الحضرمى، قال: سمعت أبا عبد الله يقول:

إنا لا نوقت هذا الأمر.

(٥) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin Ahmad al-Qalanisi from Muhammad bin Ali from Abu Jameela from Abu Bakr al-:Hadhrami that Abu Abdullah as-Sadiq (as) had said

(We (the prophet's progeny) do not time this matter (the appearance of al-Qa'im).”(٣“

٦ – أخبرنا على بن الحسين، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازى، قال: حدثنا محمد بن على الكوفى، قال: حدثنا عبد الله بن جبله، عن على بن أبى حمزه، عن أبى بصير، عن أبى عبد

١- Al-Ghayba by at-Toossi p.۴۲۶, Biharul Anwar, vol.۵۲ p.۱۰۳, ۱۰۴, ۱۱۷, Bisharatul Islam .p.۲۸۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۷۷
٢- Al-Kafi, vol.۱ p.۳۶۸, Biharul Anwar, vol.۵۲ p.۳۶۰, Mo'jam Ahadeeth al-Imam al-Mahdi,

.vol.۳ p.۳۷۸

۳- Biharul Anwar, vol.۵۲ p.۱۱۸.

الله قال:

قلت له: جعلت فداك، متى خروج القائم ؟

فقال: يا أبا محمد، إنّا أهل بيت لا نوقت، وقد قال محمد: "كذب الوقاتون." يا أبا محمد، إن قدام هذا الأمر خمس علامات: أولاهن النداء فى شهر رمضان، وخروج السفيانى، وخروج الخراسانى، وقتل النفس الزكيه، وخسف بالبيداء.

ثم قال: يا أبا محمد، إنه لا بد أن يكون قدام ذلك الطاعونان: الطاعون الأبيض والطاعون الأحمر.

(۶) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdullah bin Jibilla from Ali bin Abu Hamza that Abu Baseer had said:

"I said to Abu Abdullah as-Sadiq (as): "May I die for you! When will al-Qa'im appear?"

He said: "O Abu Muhammad (Abu Baseer), we, Ahlul Bayt, do not time. Prophet Muhammad (as) has said: "May Allah damn the diviners!" O Abu Muhammad, before this matter there will be five sings; a call (from the Heaven) in Ramadan, the rising of as-Sufyani, the rising of al-Khurasani, killing the pure innocent man, and a sinking in the desert.

Before the appearance of al-Qa'im there must be two plagues; the white plague and the red plague."

قلت: جعلت فداك، وأى شىء هما؟

فقال: أما الطاعون الأبيض فالموت الجارف، وأما الطاعون الأحمر فالسيف، ولا يخرج القائم حتى ينادى باسمه من جوف السماء فى ليله ثلاث وعشرين فى شهر رمضان ليله جمعه.

قلت: بم ينادى؟

قال: باسمه واسم أبيه: ألا إن فلان بن فلان قائم آل محمد فاسمعوا له وأطيعوه، فلا يبقى شىء خلق الله فيه الروح إلّا يسمع الصيحه، فتوقظ النائم ويخرج إلى صحن داره، وتخرج

العذراء من خدرها، ويخرج القائم مما يسمع، وهى صيحه جبرئيل .

”?I said: “What are they

He said: “The white plague is a torrential death and the red plague is killing by the sword. Al-Qa'im does not appear until his name will be called out from the Heaven in the twenty-third night of Ramadan, which will be a night of Friday.“

”?I said: “What will be called out

He said: “The caller will call out the name of al-Qa'im and the name of his father and will say: “So-and-so the son of so-and-so is al-Qa'im of Muhammad’s progeny. You are to listen to him and to obey him.” Every alive thing of the creatures will hear the call. The sleepers will awake and get out to courtyards and the virgins will get out of their veils. Then al-Qa'im will appear after hearing the call. It will be the call of Gabriel (as).”(١)

٧ – أخبرنا على بن أحمـد، عن عبيـد الله بن موسـى، عن عبد الرحمن بن القاسم قال: حدثنى محمد بن عمرو بن يونس الحنفى، قال: حدثنى إبراهيم بن هراسه قال: حدثنا على بن الحزور عن محمد بن بشر، قال:

سمعت محمـد بن الحنفيه يقول: إن قبـل راياتنـا رايةً لآل جعفر وأخرى لآل مرداس. فأما رايه آل جعفر فليست بشـىء ولا إلى شىء.

Ali bin Ahmad narrated from Obaydillah bin Musa from Abdurrahman bin al-Qassim (٧) from Muhammad bin Amr bin Yousuf from Ibraheem bin Harasa from Ali bin al-Jazwar that Muhammad bin Bishr had said:

I heard Muhammad bin al-Hanafiyya(٢) (may Allah be pleased with“

١- Biharul Anwar, vol.٥٢ p.١١٩, Bisharatul Islam p.١٥٠, Muntakhab al-Athar p.۴٢٥, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۴٧٢.

٢- He is Imam Ali’s son.

him) saying: "Before our banner (the banner of al-Qa'im) there will be a banner (rule or state) of the family of Ja'far and another one of the family of Mardas.(١) As for the banner of aal(٢) Ja'far, it will begin with nothing (important) and will end to nothing."

فغضبتُ – وكنت أقرب الناس إليه – فقلت: جعلت فداك، إن قبل راياتكم رايات؟

قال: إى والله، إن لبنى مرداس ملكاً موطداً لا يعرفون فى سلطانهم شيئاً من الخير، سلطانهم عسر ليس فيه يسر، يدنون فيه البعيد ويقصون فيه القريب، حتى إذا أمنوا مكْرَ الله وعقابه صيح بهم صيحه لم يبق لهم راعٍ يجمعهم، ولا داع يسمعهم، ولا جماعه يجتمعون إليها، وقد ضربهم الله مثلاً فى كتابه

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنَ بِالْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

I became angry on hearing that. I said to him: "May I die for you! Will there be banners before yours?"

He said: "Yes, there will. By Allah, aal Mardas will have a strong rule but with no goodness. Their state will be full of difficulties but with no easiness. They will bring the foreigners closer and will remove the near. When they feel that they are safe from the punishment of Allah and that their state does never decline, a cry will come upon them and then no ruler will remain to gather them, no

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١- The Abbasids.

٢- Aal means the family of.

one to listen to them and no people to support them. Allah has given an example in His Book when saying, 'Until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day.(١)"

ثم حلف محمد بن الحنفيه باللهِ إن هذه الآيه نزلت فيهم.

فقلت: جعلت فداك، لقد حدثتنى عن هؤلاء بأمر عظيم، فمتى يهلكون؟

فقال: ويحك يا محمـد، إن الله خالف علمه وقت الموقتين، إن موسـى وعد قومه ثلاثين يوماً وكان فى علم الله زياده عشـره أيام لم يخبر بها موسى، فكفر قومه واتخذوا العجل من بعده لمّا جاز عنهم الوقت، وإن يونس وعد قومه العذاب وكان فى علم الله أن يعفو عنهم، وكـان من أمره مـا قـد علمت، ولكن إذا رأيت الحـاجه قـد ظهرت، وقـال الرجل: بتُّ الليله بغير عشاء، وحتى يلقاك الرجل بوجه ثم يلقاك بوجه آخر...

قلت: هذه الحاجه قد عرفتها فما الأخرى وأى شىء هى؟

قال: يلقاك بوجه طلق، فإذا جئت تستقرضه قرضاً لقيك بغير ذلك الوجه، فعند ذلك تقع الصيحه من قريب.

Then Muhammad bin al-Hanafiyya swore by Allah that this verse had been revealed concerning those people.

I said to him: "May I die for you! You have told about a great thing concerning those people, then when will they perish?"

He said: "O Muhammad (bin Bishr), Allah reverses the timing of the diviners. Prophet Moses (as) promised his people (that Allah would do away with their enemy) after thirty days but Allah had determined further ten days

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١- Qur'an, ١٠:٢٤.

and He had not told Prophet Moses (as) of that. When the appointment of the promise passed, the people of Moses disbelieved and began to worship the calf. Prophet Younus (Jonah) (as) warned his people that they would be tortured but Allah had willed to forgive them but without informing Prophet Younus (as) of that and then happened what had happened to them.

When you see neediness spread and one says that he has spent his night without eating anything and when one receives you in a manner and the other day he receives you in a different manner then you expect it!"

I said: "I know what neediness is. What is the other thing?"

He said: "It is when one meets you smilingly but when you go to borrow something from him, he will meet you in a different manner. Then the cry (from the Heaven) will occur somehow soon."(1)

٨ – أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس بن رمانه الأشعرى وسعدان بن إسحاق بن سعيد وأحمد بن الحسين ابن عبد الملك ومحمد بن أحمد بن الحسن القطوانى، قالوا جميعاً: حدثنا الحسن بن محبوب الزراد، عن إسحاق بن عمار الصيرفى، قال: سمعت أبا عبد الله يقول:

قد كان لهذا الأمر وقت، وكان فى سنه أربعين ومائه، فحدثتم به وأذعتموه فأخره الله .

(٨) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qays, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin

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۱- Biharul Anwar, vol.۵۲ p.۲۴۶.

Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob az-Zarrad from Iss'haq bin Ammar as-Sayrafi that Abu Abdullah as-Sadiq (as) had said:

"There has been an appointment for this matter (deliverance). It has been determined (by the Heaven) that it will occur in the year one hundred and forty (A.H.) but when you announced the matter, Allah has put it off."

٩ – أخبرنا أحمد بن محمد بن سعيد بهذا الإسناد، عن الحسن بن محبوب، عن إسحاق بن عمار قال: قال لی أبو عبد الله:

يا أبا إسحاق، إن هذا الأمر قد أُخر مرتين.

(٩) Ahmad bin Muhammad bin Sa'eed narrated from the previous narrators from al-Hasan bin Mahboob from Iss'haq bin Ammar that Abu Abdullah as-Sadiq (as) had said:

"This matter has been put off twice."

١٠ – حدثنا محمد بن يعقوب الكلينی قال: حدثنا علی بن محمد ومحمد بن الحسن عن سهل بن زياد ومحمد بن يحيی، عن أحمد بن محمد جميعاً، عن الحسن بن محبوب، عن أبی حمزه الثمالی، قال: سمعت أبا جعفر الباقر يقول:

يا ثابت، إن الله تعالی قد كان وقّت هذا الأمر فی سنه السبعين، فلما قتل الحسين اشتد غضب الله فأخّره إلی أربعين ومائه، فحدّثناكم بذلك فأذَعتم وكشفتم قناع الستر فلم يجعل الله لهذا الأمر بعد ذلك وقتاً عندنا، ويمحو الله ما يشاء ويثبت وعنده أمّ الكتاب.

قال أبو حمزه: فحدثت بذلك أبا عبد الله الصادق عليه السلام، فقال: قد كان ذلك.

(١٠) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Muhammad and Muhammad bin al-Hasan from Sahl bin Ziyad and Muhammad bin Yahya from Ahmad bin Muhammad from al-Hasan bin

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١- It was the time of the imamate of al-Qa'im (as) because his father Imam al-Hasan al-Askari (as) died in ١١٤ A.H. and he disappeared in ١٤٨ A.H.

٢- Biharul Anwar, vol.٥٢ p.١١٧.

٣- Ibid.

:Mahboob that Abu Hamza ath-Thimali had heard Abu Ja'far al-Baqir (as) saying

Allah had timed this matter to occur in the year seventy (A.H.) but when al-Husayn" (as) was killed, He became so angry and put it off until the year one hundred and forty. We told you of that and you announced it and uncovered the secret, so after that Allah did not reveal any timing to us concerning this matter. Allah said: (Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book).(١)"

Abu Hamza said: "I told Abu Abdullah as-Sadiq (as) of that and he said: "Yes, it was so."(٢)

١١ - وأخبرنا محمد بن يعقوب، عن محمد بن يحيى، عن سلمه بن الخطاب، عن على بن حسان، عن عبد الرحمن بن كثير، قال:

كنت عند أبى عبد الله إذ دخل عليه مهزم، فقال له: جعلت فداك أخبرنى عن هذا الأمر الذى ننتظره، متى هو؟

فقال: يا مهزم، كذب الوقاتون، وهلك المستعجلون، ونجا المسلمون.

(١١) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Salama bin al-Khattab from Ali bin Hassaan that Abdurrahman bin Katheer had said:

Once I was with Abu Abdullah as-Sadiq (as) when Muhzim came to him. Muhzim said" to Abu Abdullah as-Sadiq (as): "May I die for you! Please tell me when this matter, which we are waiting for, occurs!"

Abu Abdullah as-Sadiq (as) said: "O Muhzim, the diviners often tell false things, the hasteners perish and only the submissive believers are saved."(٣)

١٢ - وأخبرنا محمد بن يعقوب، عن عده من شيوخه،

١- Qur'an, ١٣:٣٩.

٢- Al-Kafi, vol.١ p.٣۶٨, Tafseer of al-Ayyashi, vol.٢ p.٢١٨, Ithbat al-Wassiyya p.١٣١, al-Ghayba by at-Toossi p., ۴٢٨, al-Khara'ij wel Jara'ih, vol.١ p.١٧٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢۶١.

٣- Refer to chap.١١ no.٨ and refer to Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٧٩.

عن أحمد بن محمد بن خالد عن أبيه، عن القاسم بن محمد، عن على بن أبى حمزه، عن أبى بصير، عن أبى عبد الله قال: سألته عن القائم ، فقال:

كذب الوقاتون، إنا أهل بيت لا نوقت. ثم قال: أبى الله إلّا أن يخلف وقت الموقتين.

(١٢) Muhammad bin Ya'qoob narrated from some of his teachers from Ahmad bin Muhammad bin Khalid from his father from Ali Abu Hamza that Abu Baseer had asked Abu Abdullah as-Sadiq (as) about al-Qa'im (as) and he said:

"The diviners tell lies. We, Ahlul Bayt, do not time. Allah dose not consent save to reverse the timing of the diviners."(١)

١٣ - أخبرنا محمد بن يعقوب، عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن على الخزاز، عن عبد الكريم بن عمرو الخثعمى، عن الفضيل بن يسار، عن أبى جعفر قال:

قلت له: لهذا الأمر وقت؟

فقال: كذب الوقاتون، كذب الوقاتون، إن موسى لما خرج وافداً إلى ربه واعدهم ثلاثين يوماً، فلما زاده الله على الثلاثين عشراً قال قومه: قد أخلفنا موسى، فصنعوا ما صنعوا. فإذا حدثناكم بحديث فجاء على ما حدثناكم به، فقولوا: صدق الله، وإذا حدثناكم بحديث فجاء على خلاف ما حدثناكم به، فقولوا: صدق الله؛ تؤجروا مرتين.

(١٣) Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Mu'alla bin Muhammad from al-Hasan bin Ali al-Khazzaz from Abdul Kareem bin Amr al-Khath'ami that al-Fudhayl bin Yasar had said:

"I asked Abu Abdullah as-Sadiq (as) if that matter (the appearance of al-Qa'im) had a certain appointment and he said:

"The diviners tell lies! The diviners tell lies!

١- Refer to chap.١١ no.٨ and refer to Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٧٩.

When Prophet Moses (as) devoted himself to his Lord, he promised his people that after thirty days Allah would do away with their enemy. When Allah added ten days to the thirty, the people said that Moses had broken his promise and then they disbelieved and made a metallic calf as their god. When we tell you of something and Allah does as we have told you, you are to say that Allah has fulfilled His promise and when we tell you of something but a different thing occurs, also you are to say that Allah has fulfilled his promise. Then you will be rewarded twice."(١)

١٤ – وأخبرنا محمد بن يعقوب، عن محمد بن يحيى وأحمد بن إدريس، عن محمد بن أحمد، عن السيارى، عن الحسن بن على بن يقطين، عن أخيه الحسين، عن أبيه على بن يقطين قال: قال لى أبو الحسن موسى بن جعفر:

يا على، الشيعه تربّى بالأمانى منذ مائتى سنه.

(قال) وقال يقطين لابنه على بن يقطين: ما بالنا قيل لنا فكان، وقيل لكم فلم يكن؟ (يعنى أمر بنى العباس)

فقال له على: إن الذى قيل لكم ولنا كان من مخرج واحد، غير أن أمركم حضر وقته فأعطيتم محضه فكان كما قيل لكم وإن أمرنا لم يحضر فعلّلنا بالأمانىّ، فلو قيل لنا: إن هذا الأمر لا يكون إلّا إلى مائتى سنه أو ثلاثمائه سنه لقست القلوب ولرجع عامه الناس عن الإيمان إلى الإسلام، ولكن قالوا: ما أسرعه وما أقربه، تألفاً لقلوب الناس وتقريباً للفرج.

(١٤) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya and Ahmad bin Idreess from Muhammad bin

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١ – Al-Kafi, vol.١ p.٣۶٨, al-Ghayba by at-Toossi p.۴٢۵, Biharul Anwar, vol.۴ p.١٣٢, vol.۵٢ p.١٠٣, ١١٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢۶٠.

Ahmad from as-Sayyari from al-Hasan bin Ali bin Yaqteen from his brother al-Husayn that his father Ali bin Yaqteen had said:

Abul Hasan Musa bin Ja'far al-Kadhim (as) said to me: "O Ali, the Shia have been brought up with hopes since two hundred years."

Yaqteen said to his son Ali: "What is the matter?! What had been said (by the infallible imams) to us occurred but what had been said to you did not occur-he meant the fate of the Abbasids."

Ali said: "What had been said to you and what had been said to us were from the same source but the time of your matter came and it occurred as it had been said to you whereas the time of our matter did not come yet so we justified that by hopes and wishes. If it was said to us that this matter would occur after two hundred or three hundred years, our hearts would be hard and then most of people would apostatize but they said to us that it would be so near in order to attract the hearts of people and to make them feel that deliverance was about to come."(١)

١٥ - أخبرنا محمد بن يعقوب قال: حدثني الحسين بن محمد، عن جعفر بن محمد، عن القاسم بن إسماعيل الانباري، عن الحسن بن علي، عن إبراهيم بن مهزم، عن أبيه، عن أبي عبد الله قال:

ذكرنا عنده ملوك آل فلان، فقال: إنما هلك الناس من استعجالهم لهذا الأمر، إن الله لا يعجل لعجله العباد، إن لهذا الأمر

١- Al-Kafi, vol.١ p.٣٦٩, al-Ghayba by at-Toossi p.٣٤١, Biharul Anwar, vol.٥٢ p.١٠٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٣٦.

غايه ينتهى إليها، فلو قد بلغوها لم يستقدموا ساعه ولم يستأخروا.

(١٥) Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Ja'far bin Muhammad from al-Qassim bin Issma'eel al-Anbari from al-Hasan bin Ali from Ibraheem bin Muhzim from his father that Abu Abdullah as-Sadiq (as) had said when the (Abbasid) rulers had been mentioned before him:

"People(١) perished because they hastened this matter (deliverance). Allah does not become hasty just because that people urge on their matters to be achieved. This matter (the appearance of al-Qa'im) has a precise time that it must reach. If it reaches its time, it will occur neither an hour sooner nor an hour later."(٢)

Chapter ١٧: The distresses al-Qa'im meets from people

١ - أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن إبراهيم، قال: حدثنى محمد بن عبد الله بن زراره، عن محمد بن مروان، عن الفضيل بن يسار، قال: سمعت أبا عبد الله يقول:

إن قائمنا إذا قام استقبل من جهل الناس أشد مما استقبله رسول الله من جهال الجاهليه.

قلت: وكيف ذاك؟

قال: إن رسول الله أتى الناس وهم يعبدون الحجاره والصخور والعيدان والخشب المنحوته، وإن قائمنا إذا قام أتى الناس وكلّهم يتأول عليه كتاب الله، يحتج عليه به.

ثم قال: أما والله ليدخلن عليهم عدله جوف بيوتهم كما يدخل الحر والقر.

(١) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem from Muhammad bin Abdullah bin Zurara from Muhammad bin Marwan that al-Fudhayl bin Yasar had said: I heard Abu Abdullah as-Sadiq (as) saying:

"When our Qa'im appears, he will

١- Like Zayd (bin Ali), some descendants of al-Hasan (as) and their likes.

Al-Kafi, vol.١ p.٣٦٩, Biharul Anwar, vol.٥٢ p.١١٨, Mo'jam Ahadeeth al-Imam al-Mahdi, -٢
.vol.٣ p.٤١٨

receive harms from the ignorant people more and bitterer than that the Prophet (S) had received from the ignorant people of the pre-Islamic age."

I said: "How is that?"

He said: "The Prophet (S) came to people while they used to worship sculptured stone and wood whereas when al-Qa'im comes to people, they will protest against him by interpreting the Book of Allah according to their fancies. By Allah, he (al-Qa'im) will insert his justice into their houses like the entering of hot and cold."(١)

٢ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشى، قال: حدثنا محمد بن الحسين بن أبى الخطاب، عن محمد بن سنان، عن الحسين بن المختار عن أبى حمزه الثمالى قال: سمعت أبا جعفر يقول:

إن صاحب هذا الأمر لو قد ظهر لقى من الناس مثل ما لقى رسول الله وأكثر.

(٢) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from al-Husayn bin Mukhtar from Abu Hamza ath-Thimali that Abu Ja'far al-Baqir (as) had said:

"When the man of this matter (al-Qa'im) appears, he will receive (harm) from people worse than what the Prophet (S) has received."(٢)

٣ - أخبرنا محمد بن همام قال: حدثنا حميد بن زياد الكوفى، قال: حدثنا الحسن بن محمد بن سماعه، قال: حدثنا أحمد بن الحسن الميثمى، عن محمد بن أبى حمزه عن بعض أصحابه، عن أبى عبد الله ، قال: سمعته يقول:

إن القائم يلقى فى حربه ما لم يلق رسول الله .

١- Ithbat al-Hudat, vol.٣ p.٥٤٤, Hilyatul Abrar, vol.٢ p.٦٣٠, Biharul Anwar, vol.٥٢ p.٣٦٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٥٠١.

٢- Hilyatul Abrar, vol.٢ p.٦٣١, Biharul Anwar, vol.٥٢ p.٣٦٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٩٧.

رسول الله أتاهم وهم يعبدون حجاره منقوره وخشباً منحوته، وإن القائم يخرجون عليه فيتأولون عليه كتاب الله، ويقاتلونه عليه.

Muhammad bin Hammam narrated from Hameed bin Ziyad al-Kufi from al-Hasan (٣) bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Muhammad bin Abu Hamza from some of his companions that Abu Abdullah as-Sadiq (as) had said:

Al-Qa'im will face (difficulties) in his wars more than what the Prophet (S) has faced." The Prophet (S) came to people while they used to worship stone and wood whereas the people of al-Qa'im will protest against him by the means of the Book of Allah and will fight him by the means of the Book of Allah."(١)

٤ - أخبرنا على بن أحمد قال: أخبرنا عبيد الله بن موسى العلوى، عن محمد بن الحسين، عن محمد بن سنان، عن قتيبه الأعشى، عن أبان بن تغلب، قال: سمعت أبا عبد الله جعفر بن محمد يقول:

إذا ظهرت رايه الحق لعنها أهل المشرق وأهل المغرب، أتدرى لم ذاك؟

قلت: لا.

قال: للذى يلقى الناس من أهل بيته قبل خروجه.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin al- (٤) Husayn from Muhammad bin Sinan from Qutayba al-A'sha that Abban bin Taghlub had said:

Abu Abdullah as-Sadiq (as) said: "When the banner of the truth (al-Mahdi) appears," the people of the east and the west will curse it. Do you know why?"

I said: "No, I do not."

He said: "That is because of what harms the people receive from his (al-Mahdi's) family before his appearance."(٢)

٥ - أخبرنا عبد الواحد

١- Hilyatul Abrar, vol.٢ p.٦٣١, Biharul Anwar, vol.٥٢ p.٣٦٢, Ithbat al-Hudat, vol.٣ p.٥٤٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٥٠١.

٢- Hilyatul Abrar, vol.٢ p.٦٣١, Biharul Anwar, vol.٥٢ p.٣٦٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٥٠٠.

بن عبد الله قال: حدثنا محمد بن جعفر القرشي، قال: حدثني محمد بن الحسين، عن محمد بن سنان، عن قتيبه الأعشى، عن منصور بن حازم عن أبى عبد الله أنه قال:

إذا رفعت رايه الحق لعنها أهل المشرق والمغرب.

قلت له: مم ذلك؟

قال: مما يلقون من بنى هاشم.

(٥) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn from Muhammad bin Sinan from Qutayba al-A'sha that Mansoor bin Hazim had said:

"Abu Abdullah as-Sadiq (as) said: "When the banner of the truth is raised, it will be cursed by the people of the east and the west."

I said: "What for?"

He said: "That is because of what people receive from the Hashemites (before the appearance of al-Qa'im)."(١)

٦ - أخبرنا على بن أحمد، عن عبيد الله بن موسى وأحمد بن على الأعلم قالا: حدثنا محمد بن على الصيرفى، عن محمد بن صدقه وابن اذينه العبدى ومحمد بن سنان جميعاً، عن يقعوب السراج، قال: سمعت أبا عبد الله يقول:

ثلاث عشره مدينه وطائفه يحارب القائم أهلها ويحاربونه: أهل مكه، وأهل المدينه، وأهل الشام، وبنو أميه، وأهل البصره، وأهل دست ميسان، والأكراد، والأعراب وضبه، وغنى، وباهله، وأزد، وأهل الرى.

(٦) Ali bin Ahmad bin Obaydillah bin Musa and Ahmad bin Ali al-A'lam narrated from Muhammad bin Ali as-Sayrafi from Muhammad bin Sadaqa, ibn Othayna al-Abdi and Muhammad bin Sinan from Ya'qoob as-Sarraj that Abu Abdullah as-Sadiq (as) had said:

"Al-Qa'im will fight the people of thirteen cities and nations and they will fight him; Mecca, Medina, Basra, Dast Maysan,(٢) Sham, the Umayyads, the Kurds,

۱- Hilyatul Abrar, vol.۲ p.۶۳۱, Biharul Anwar, vol.۵۲ p.۳۶۳.

۲- A town between Basra and Ahwaz.

the Arab nomads, the people of the tribes of Dhabba, Ghaniy, Bahila, Azd and the people of ar-Riy (a town in Iran)."(١)

Chapter ١٨: The rising of as-Sufyani

١ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنى محمد بن المفضل بن إبراهيم بن قيس بن رمانه من كتابه فى رجب سنه خمس وستين ومائتين، قال: حدثنا الحسن بن على بن فضال، قال: حدثنا ثعلبه بن ميمون أبو إسحاق، عن عيسى بن أعين، عن أبى عبد الله أنه قال:

السفيانى من المحتوم، وخروجه فى رجب، ومن أول خروجه إلى آخره خمسه عشر شهراً، سته أشهر يقاتل فيها، فإذا ملك الكور الخمس ملك تسعه أشهر، ولم يزد عليها يوماً.

(١) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qays from al-Hasan bin Ali bin Fadhdhal from Tha'laba bin Maymoon Abu Iss'haq from Eessa bin A'yun that Abu Abdullah as-Sadiq (as) had said:

"The rising of as-Sufyani is an inevitable matter. He will rise in the month of Rajab. It will take, since his rising until his end, fifteen months. He will fight for six months. When he conquers the five districts, he will rule for nine months no more no less."(٢)

٢ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم من كتابه، قال: حدثنا عبيس بن هشام، عن محمد بن بشر الأحول، عن عبد الله بن جبله، عن عيسى بن أعين، عن معلى بن خنيس، قال: سمعت أبا عبد الله يقول:

من الأمر محتوم ومنه ما ليس بمحتوم، ومن المحتوم خروج السفيانى

١- Ithbat al-Hudat, vol.٣ p.٥٤٤, Hilyatul Abrar, vol.٢ p.٦٣٢, Biharul Anwar, vol.٥٢ p.٣٦٣.

٢- Ithbat al-Hudat, vol.٣ p.٧٣٩, Biharul Anwar, vol.٥٢ p.٢٤٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٦٢.

فی رجب.

(٢) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Muhammad bin Bishr al-Ahwal from Abdullah bin Jibilla from Eessa bin A'yun from Mu'alla bin Khunays that Abu Abdullah as-Sadiq (as) had said:

"Some things are inevitable and others are not. From among the inevitable things is the rising of as-Sufyani in Rajab."(١)

٣ – حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا على بن الحسن التيملى فى صفر سنه أربع وسبعين ومائتين، قال: حدثنا الحسن بن محبوب، عن أبى أيوب الخزاز، عن محمد بن مسلم قال: سمعت أبا جعفر الباقر يقول:

اتقوا الله واستعينوا على ما أنتم عليه بالورع والاجتهاد فى طاعه الله، فإن أشد ما يكون أحدكم أغتباطاً بما هو فيه من الدين لو قد صار فى حد الآخره وانقطعت الدنيا عنه، فإذا صار فى ذلك الحدّ عرف أنه قد استقبل النعيم والكرامه من الله والبشرى بالجنه وأمن ممّا كان يخاف وأيقن أن الذى كان عليه هو الحق، وأن من خالف دينه على باطل، وأنه هالك.

(٣) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Hasan bin Mahboob from Abu Ayyoob al-Khazzaz from Muhammad bin Muslim that Abu Ja'far al-Baqir (as) had said:

"Fear Allah, be pious and patient before the distresses of life and try your best to obey Allah. The utmost happiness of a faithful is when he thinks of the afterlife and turns his back to this life and its transient pleasures. If one reaches this degree of faith, he will know

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١ - Kamal ad-Deen p.۶۵, Jami'ul Akhbar p.۱۴۲, Ithbat al-Hudat, vol.۳ p.۷۲۱, Biharul Anwar, vol.۵۲ p.۲۰۴, ۲۴۸, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۶۳.

that he will get bliss, honor and the reward of being in Paradise. He will feel safe from what he has feared and will be certain that he has been with the truth and those, who oppose his beliefs, are certainly on the wrong path and surely will perish.

فأبشروا، ثم أبشروا بالذى تريدون، ألستم ترون أعداءكم يقتتلون فى معاصى الله، ويقتل بعضهم بعضاً على الدنيا دونكم وأنتم فى بيوتكم آمنون فى عزله عنهم، وكفى بالسفيانى نقمه لكم من عدوكم، وهو من العلامات لكم، مع أن الفاسق لو قد خرج لمكثتم شهراً أو شهرين بعد خروجه لم يكن عليكم بأس حتى يقتل خلقاً كثيراً دونكم.

Be delighted that you will get what you look forward to. Do you not see that your enemies hurry towards sins and kill each other just for the pleasures of this life while you are safe in your houses and away from them? It suffices you that as-Sufyani will avenge you on your enemies. It is one of the signs to you. Although he is sinful but you will be safe for a month or two after his rising until he kills much many people other than you."

فقال له بعض أصحابه: فكيف نصنع بالعيال إذا كان ذلك؟

قال: يتغيب الرجال منكم عنه، فإن حنقه وشرهه إنما هى على شيعتنا، وأما النساء فليس عليهن بأس إن شاء الله تعالى.

قيل: فإلى أين مخرج الرجال ويهربون منه؟

فقال: مَن أراد منهم أن يخرج يخرج إلى المدينه أو إلى مكه أو إلى بعض البلدان.

ثم قال: ما تصنعون بالمدينه وإنما يقصد جيش الفاسق إليها،

ولكن عليكم بمكه، فأنها مجمعكم، وإنما فتنته حمل أمرأه: تسعه أشهر، ولا يجوزها إن شاء الله.

"?Some of his companions said: "What about our families if that occurs

He said: "Men are to hide from him (as-Sufyani). His rage is against our followers and women will be safe inshallah."

"?It was said to him: "Whereto do men escape from him

".He said: "Whoever wants to get away is to go to Medina or Mecca or other countries

Then he said: "But what do you do in Medina?! His army will attack Medina. You are to go to Mecca. It will be the place of your meeting. It will be a sedition that will not last more than nine months inshallah."(١)

۴ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن، عن العباس بن عامر، عن عبد الله بن بكير، عن زراره بن أعين، عن عبد الملك بن أعين، قال:

كنت عند أبى جعفر فجرى ذكر القائم ، فقلت له: أرجو أن يكون عاجلاً ولا يكون سفيانى.

فقال: لا والله، إنه لمن المحتوم الذى لا بد منه.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Abbas (۴) bin Aamir from Abdullah bin Bukayr from Zurara bin A'yun that Abdul Melik bin A'yun had said:

"Once I was with Abu Ja'far al-Baqir (as) when al-Qa'im (as) was mentioned before him. I said to him: "I hope that he (al-Qa'im) appears sooner without being preceded by the rising of as-Sufyani."

He said: "By Allah, that will not be! It is an inevitable thing."(٢)

۵ – حدثنا أحمد بن

١- Biharul Anwar, vol.۵۲ p.۱۴۰, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۷۱.

۲- Biharul Anwar, vol.۵۲ p.۲۴۹.

محمد بن سعيد قال: حدثنا على بن الحسن، عن محمد بن خالد الأصم، عن عبد الله بن بكير، عن ثعلبه بن ميمون، عن زراره، عن حمران بن أعين، عن أبى جعفر محمد بن على فى قوله تعالى

هُوَ الَّذِى خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا ۖ وَأَجَلٌ مُسَمًّى عِنْدَهُ ۖ ثُمَّ أَنْتُمْ تَمْتَرُونَ {٢}

فقال:

إنهما أجلان: أجل محتوم، وأجل موقوف.

فقال له حمران: ما المحتوم؟

قال: الذى لله فيه المشيئه.

قال حمران: إنى لأرجو أن يكون أجل السفيانى من الموقوف.

فقال أبو جعفر: لا والله، إنه لمن المحتوم.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Muhammad (٥) bin Khalid al-Assamm from Abdullah bin Bukayr from Tha'laba bin Maymoon from Zurara from Hamran bin A'yun that Abu Ja'far al-Baqir (as) had said when talking about this verse, "Then He decreed a term; and there is a term named with Him:"(١)

".They are two terms; one is inevitable and one is pending"

"?Hamran asked him: "What is the inevitable one

".He said: "It is a thing that has been determined by the will of Allah

".Hamran said: "I hope that the term of as-Sufyani is of the pending ones

(Abu Ja'far al-Baqir (as) said: "No, it is not. By Allah, it is of the inevitable ones."(٢)

٦ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن سالم بن عبد الرحمن الأزدى من كتابه فى شوال سنه إحدى وسبعين ومائتين، قال: حدثنى عثمان بن سعيد الطويل عن أحمد بن سليم، عن موسى بن بكر، عن الفضيل بن يسار، عن أبى جعفر قال:

إن من الأمور أموراً موقوفه، وأموراً محتومه، وإن

١- Qur'an, ٦:٢.
٢- Tafseer al-Burhan, vol.١ p.٥١٧, Biharul Anwar, vol.٥٢ p.٢٤٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٩٦.

السفیانی من المحتوم الذی لا بد منه.

(۶) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin Salim bin Abdurrahman al-Azdi from Uthman bin Sa'eed at-Taweel from Ahmad bin Sulaym from Musa bin Bakr from al-Fudhayl bin Yasar that Abu Ja'far al-Baqir (as) had said:

"Matters are of two kinds; pending and inevitable. The rising of as-Sufyani is inevitable that must occur."(۱)

۷ – حدثنا محمد بن همام قال: حدثنی جعفر بن محمد بن مالک، قال: حدثنی عباد بن یعقوب، قال: حدثنا خلاد الصائغ، عن أبی عبد الله أنه قال:

السفیانی لا بد منه، ولا یخرج إلّا فی رجب.

فقال له رجل: یا أبا عبد الله، إذا خرج فما حالنا؟

قال: إذا کان ذلک فإلینا.

(۷) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from Khallad as-Sa'igh that Abu Abdullah as-Sadiq (as) had said:

"The rising of as-Sufyani is inevitable. He will rise in Rajab."

"A man asked: "O Abu Abdullah, when he rises, what shall we do?"

He said: "When he rises, you are to keep to us (Ahlul Bayt)."(۲)

۸ – حدثنا أبو سلیمان أحمد بن هوذه الباهلی قال: حدثنا إبراهیم بن إسحاق النهاوندی بنهاوند سنه ثلاث وسبعین ومائتین، قال: حدثنا أبو محمد عبد الله بن حماد الأنصاری سنه تسع وعشرین ومائتین، عن عمرو بن شمر، عن جابر الجعفی قال: سألت أبا جعفر الباقر عن السفیانی، فقال:

وأنی لکم بالسفیانی حتی یخرج قبله الشیصبانی، یخرج من أرض کوفان ینبع کما ینبع الماء، فیقتل وفدکم، فتو قعوا بعد ذلک السفیانی، وخروج القائم .

(۸) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss'haq

۱- Ithbat al-Hudat, vol.۳ p.۷۳۹, Biharul Anwar, vol.۵۲ p.۲۴۹.

۲- Biharul Anwar, vol.۵۲ p.۲۴۹, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳ p.۴۶۳.

an-Nahawandi from Abu Muhammad Abdullah bin Hammad al-Ansari from Amr bin Shimr that Jabir al-Ju'fi had said:

Once I asked Abu Ja'far al-Baqir (as) about as-Sufyani and he said: "As-Sufyani does not rise until ash-Shaysabani rises before him. He (ash-Shaysabani) will rise from Kufa. He will flow like water. He will kill your delegation. After that you expect the rising of as-Sufyani and then al-Qa'im (as)."(١)

٩ - أخبرنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا الحسن بن على بن يسار الثورى، قال: حدثنا الخليل بن راشد، عن على بن أبى حمزه قال:

زاملتُ أبا الحسن موسى بن جعفر بين مكه والمدينه، فقال لى يوماً: يا على، لو أن أهل السماوات والأرض خرجوا على بنى العباس لسقيت الأرض بدمائهم حتى يخرج السفيانى.

قلت له: يا سيدى، أمره من المحتوم؟

قال: نعم. ثم أطرق هنيئه، ثم رفع رأسه وقال: ملك بنى العباس مكر وخدع، يذهب حتى يقال: لم يبق منه شىء، ثم يتجدد حتى يقال: ما مر به شىء.

(٩) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al-Hasan bin Ali bin Yasar ath-Thawri from al-Khaleel bin Rashid that Ali bin Abu Hamza had said:

One day I accompanied Abul Hasan Musa bin Ja'far al-Kadhim (as) from Mecca to medina. He said to me: "O Ali, if the inhabitants of the heavens and the earth revolt against the Abbasids, the earth will be watered with their bloods (without defeating the Abbasids) until as-Sufyani rises."

I said to him: "O my master, is his rising inevitable?"

He said: "Yes, it is."

He pondered

١- Biharul Anwar, vol.٥٢ p.٢٥٠, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٦٨.

for a while then he raised his head and said: “The rule of the Abbasids is based on cunning and deceit. It will go until it will be said that nothing of it has remained and then it will return as if nothing has happened.”(١)

١٠ – أخبرنا محمد بن همام قال: حدثنا محمد بن أحمد بن عبد الله الخالنجى قال: حدثنا أبو هاشم داود بن القاسم الجعفرى قال:

كنا عند أبى جعفر محمد بن على الرضا فجرى ذكر السفيانى وما جاء فى الروايه من أن أمره من المحتوم فقلت لأبى جعفر: هل يبدو لله فى المحتوم؟

قال: نعم.

قلنا له: فنخاف أن يبدو لله فى القائم.

فقال: إن القائم من الميعاد، والله لا يخلف الميعاد.

(١٠) Muhammad bin Hammam narrated from Muhammad bin Ahmad bin Abdullah al-Khalanji that Abu Hashim Dawood bin al-Qassim al-Ja’fari had said:

Once we were with Abu Ja'far Muhammad bin Ali al-Jawad(٢) (as) when as-Sufyani“ was mentioned and that his matter was inevitable. I said to Abu Ja'far al-Jawad (as): ”?“Does Allah change His determination concerning the inevitable matters

”.He said: “Yes, He does

We said to him: “We fear that He may change his determination concerning the ”!matter of al-Qa'im

He said: “The matter of al-Qa'im is a part of the promise of Allah and Allah dose not fail to perform His promise.”(٣)

١١ – أخبرنا على بن أحمد البندنيجى، عن عبيد الله بن موسى العلوى، عن محمد بن موسى، عن أحمد بن أبى أحمد، عن محمد بن على القرشى، عن الحسن بن الجهم، قال:

قلت للرضا: أصلحك الله إنهم يتحدثون أن السفيانى يقوم وقد

١- Ithbat al-Hudat, vol.٣ p.٧٤٠, Biharul Anwar, vol.٥٢ p.٢٥٠, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٣٢.

٢- Al-Jawad (as) is the ninth imam of the Shia.

٣- Ithbat al-Hudat, vol.٣ p.٥٤٤, ٧٤٠, Biharul Anwar, vol.٥٢ p.٢٥٠, Bisharatul Islam p.١٦٠, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٨٣.

ذهب سلطان بنى العباس.

فقال: كذبوا، إنه ليقوم وإن سلطانهم لقائم.

(١١) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Muhammad bin Musa from Ahmad bin Abu Ahmad from Muhammad bin Ali al-Qarashi that al-Hasan bin al-Jahm had said:

Once I said to Imam ar-Redha (as): "May Allah make you succeed! People narrate that as-Sufyani will rise after the rule of the Abbasids declines."

He said: "They tell but falseness! As-Sufyani will rise while the rule of the Abbasids is still prevailing."(١)

١٢ - أخبرنا أحمد بن هوذه الباهلى قال: حدثنا إبراهيم بن إسحاق النهاوندى عن عبد الله بن حماد الأنصارى، عن الحسين بن أبى العلاء، عن عبد الله بن أبى يعفور قال: قال لى أبو جعفر الباقر:

إن لولد العباس والمروانى لوقعه بقرقيسياء يشيب فيها الغلام الحزور، ويرفع الله عنهم النصر، ويوحى إلى طير السماء وسباع الأرض: اشبعى من لحوم الجبارين، ثم يخرج السفيانى.

(١٢) Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from al-Husayn bin al-Ala' from Abdullah bin Abu Ya'foor that Abu Ja'far al-Baqir (as) had said:

The Abbasids and al-Marwani(٢) will meet in Qarqeessiya' in a terrible battle that causes a young boy to age. Allah will preclude them from gaining victory and will reveal to the birds in the sky and the beasts on the ground to satiate themselves with the flesh of the tyrants. After that as-Sufyani will rise."(٣)

١٣ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن التيملى من كتابه فى صفر سنه أربع وسبعين ومائتين، قال: حدثنا

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١ - Biharul Anwar, vol.٥٢ p.٢٥١, Bisharatul Islam p.١٥۶, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.١۶۶.

۲- (From Syria).

۳- Biharul Anwar, vol.۵۲ p.۲۵۱, Bisharatul Islam p.۱۰۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۷۲.

العباس بن عامر بن رباح الثقفى قال: حدثنى محمد بن الربيع الأقرع، عن هشام بن سالم، عن أبى عبد الله جعفر بن محمد أنه قال:

إذا استولى السفيانى على الكور الخمس فعِدّوا له تسعه أشهر.

وزعم هشام أن الكور الخمس: دمشق، وفلسطين، والأردن، وحمص وحلب.

(١٣) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Abbas bin Aamir bin Rabah ath-Thaqafi from Muhammad bin ar-Rabee' al-Aqra' from Hisham bin Salim that Abu Abdullah as-Sadiq (as) had said:

"When as-Sufyani conquers the five districts, then you count to him nine months (the period of his rule)"

Hisham claimed that the five districts were Damascus, Palestine, Jordan, Hims(١) and Halab.(٢)

١٤ - أخبرنا على بن أحمد، عن عبيد الله بن موسى العلوى، عن عبد الله بن محمد، قال: حدثنا محمد بن خالد، عن الحسن بن المبارك، عن أبى إسحاق الهمدانى عن الحارث الهمدانى، عن أمير المؤمنين أنه قال:

المهدى أقبل، جعد، بخده خال، يكون مبدؤه من قبل المشرق، وإذا كان ذلك خرج السفيانى، فيملك قدر حمل أمرأه تسعه أشهر، يخرج بالشام فينقاد له أهل الشام إلّا طوائف من المقيمين على الحق، يعصمهم الله من الخروج معه، ويأتى المدينه بجيش جرار حتى إذا انتهى إلى بيداء المدينه خسف الله به، وذلك قول الله فى كتابه

وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ {٥١}

(١٤) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Abdullah bin Muhammad from Muhammad bin Khalid from al-Hasan bin al-Mubarak from Abu Iss'haq al-Hamadani from al-Harith al-Hamadani that Amirul Mo'mineen (as) had said:

"Al-Mahdi (aj) will come from the

١- Hims and Halab are two cities in Syria.

۲- Biharul Anwar, vol.۵۲ p.۲۵۲ and refer to references of the first tradition.

east but before that as-Sufyani will rise in Sham. He (as-Sufyani) will rule for nine months only. All the people of Sham will submit to him except a very few believers, who will still keep to the truth and whom Allah preserves from following him. He will move towards Medina with a great army but when they reach the desert of Medina, Allah will make the desert sink with them. It is the saying of Allah in His holy Book, 'And could you see when they shall become terrified, but (then) there shall be no escape (and they shall be seized upon from a near place.'(١)"(٢)

١٥ – أخبرنا على بن أحمد قال: حدثنا عبيد الله بن موسى، عن إبراهيم بن هاشم، عن محمد بن أبى عمير، عن هشام بن سالم، عن أبى عبد الله أنه قال:

اليمانى والسفيانى كفَرسَى رهان.

Ali bin Ahmad narrated from Obaydillah bin Musa from Ibraheem bin Hashim from (١٥) Muhammad bin Abu Omayr from Hisham bin Salim that Abu Abdullah as-Sadiq (as) had said:

"(Al-Yamani and as-Sufyani will rise like two racehorses."(٣)

١٦ – أخبرنا على بن أحمد، عن عبيد الله بن موسى، عن محمد بن موسى، قال أخبرنى أحمد بن أبى أحمد المعروف بأبى جعفر الوراق، عن إسماعيل بن عياش، عن مهاجر بن حكيم، عن المغيره بن سعيد، عن أبى جعفر الباقر أنه قال: قال أمير المؤمنين:

إذا أختلف الرمحان بالشام لم تنجلِ إلاّ عن آيه من آيات الله.

قيل: وما هى يا أمير المؤمنين؟

قال: رجفه تكون بالشام يهلك فيها أكثر من مائه ألف، يجعلها الله رحمه للمؤمنين

١- Qur'an, ٣٤:٥١.

٢ - Tafseer al-Burhan, vol.٣ p.٣٥٤, al-Mahajja p.١٧٧, Biharul Anwar, vol.٥٢ p.٢٥٢, Yanabee'ul Mawadda p.٤٢٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٣٥٧.

٣- Al-Amali by at-Toossi, vol.٢ p.٢٧٥, Biharul Anwar, vol.٥٢ p.٢٥٣, ٢٧٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٧٨.

وعـذاباً على الكافرين، فإذا كان ذلك فانظروا إلى أصـحاب البراذين الشـهب المحذوفه والرايات الصـفر، تقبل من المغرب حتى تحل بالشام، وذلك عند الجزع الأكبر والموت الأحمر، فإذا كان ذلك فانظروا خسف قريه من دمشق يقال لها حرسـتا، فإذا كان ذلك خرج ابن آكله الأكباد من الوادى اليابس حتى يستوى على منبر دمشق فإذا كان ذلك فانتظروا خروج المهدى .

(١٦) Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin Musa from Ahmad bin Abu Ahmad, who was known as Abu Ja'far al-Warraq, from Issma'eel bin Ayyash from Muhajir bin Hakeem from al-Mugheera bin Sa'eed that Abu Ja'far al-Baqir (as) had said:

Amirul Mo'mineen (as) said: "When the two spears (two armies) disagree in Sham, it will not come to an end except with a sign of Allah."

He was asked: "What is it, O Amirul Mo'mineen (as)?"

He said: "It is an earthquake in Sham, by which more than one hundred thousands of people will perish. Allah will make it as mercy to the believers and torment upon the disbelievers. When that occurs, you will see the riders of the gray horses with the yellow banners coming from the west until they stop at Sham. There will be great terror and red death. Then you will see a sinking of one of the villages of Damascus called Harasta.(١) Then the son of the livers-eater(٢) will come out of the dry valley to sit on the minbar of Damascus. After that you expect the appearance of al-Mahdi (aj)."(٣)

١٧ - حدثنا محمد بن همام

١- A village near Damascus on the way to Hims.

٢- The livers-eater was Hind, the wife of Abu Sufyan and the mother of Mo'awiya. This refers to the Umayyads or the people of Sham (Syria).

٣ - Al-Ghayba by at-Toossi p.۴۶۱, al-Khara'ij wel Jara'ih, vol.٣ p.١١٥١, al-Odad al-Qawiyya p.٧۶, Fara'id Fawa'id al-Fikr p.١۴, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٨۶.

قال: حدثنى جعفر بن محمد بن مالك، قال: حدثنى الحسن بن وهب، قال: حدثنى إسماعيل بن أبان، عن يونس بن أبى يعفور، قال: سمعت أبا عبد الله يقول:

إذا خرج السفيانى يبعث جيشاً إلينا وجيشاً إليكم، فإذا كان كذلك فأتونا على كل صعب وذلول.

(١٧) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al-Hasan bin Wahab from Issma'eel bin Abban from Younus bin Abu Ya'foor that Abu Abdullah as-Sadiq (as) had said:

"When as-Sufyani rises, he will send an army to fight us (the Hashemites) and an army to fight you (the Shia). If that takes place, hurry to us by any means!"(١)

١٨ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا حميد بن زياد، قال حدثنى على بن الصباح بن الضحاك، قال: حدثنا أبو على الحسن بن محمد الحضرمى، قال: حدثنا جعفر بن محمد، عن إبراهيم بن عبد الحميد، عن أبى أيوب الخزاز، عن محمد بن مسلم، عن أبى جعفر الباقر قال:

السفيانى أحمر أشقر أزرق، لم يعبد الله قط، ولم يرَ مكه ولا المدينه قط، يقول: يا رب ثارى والنار، يا رب ثارى والنار.

(١٨) Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from Ali bin as-Sabah bin ad-Dhahak from Abu Ali al-Hasan bin Muhammad al-Hadhrami from Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from Abu Ayyoob al-Khazzaz from Muhammad bin Muslim that Abu Ja'far al-Baqir (as) had said:

"As-Sufyani is red, blond and blue. He has never worshipped Allah at all. He has seen neither Mecca nor Medina. He says: O my God, I take

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١ - Dala'il al-Imama p.٢٦١, Biharul Anwar, vol.٥٢ p.٢٥٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٧٠.

(revenge even if I go to hell! O my God, I take revenge even if I go to Hell!"(١

Chapter ١٩: The Prophet's banner

١ - حدثنا محمد بن همام قال: حدثنا أحمد بن مابنداذ، قال: حدثنا أحمد بن هلال، عن محمد بن أبى عمير، عن أبى المغرا، عن أبى بصير قال: قال أبو عبد الله:

لما التقى أمير المؤمنين وأهل البصره نشر الرايه؛ رايه رسول الله ، فزلزلت أقدامهم فما أصفرت الشمس حتى قالوا: آمنا يا بن أبى طالب، فعند ذلك قال: لا تقتلوا الأسرى ولا تجهزوا الجرحى ولا تتبعوا مولياً، ومن ألقى سلاحه فهو آمن ومن أغلق بابه فهو آمن. ولما كان يوم صفين سألوه نشر الرايه فأبى عليهم، فتحمّلوا عليه بالحسن والحسين وعمار بن ياسر ، فقال للحسن:

يا بنيّ، إن للقوم مده يبلغونها، وإن هذه رايه لا ينشرها بعدى إلّا القائم صلوات الله عليه.

(١) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal from Muhammad bin Abu Omayr from Abul Maghra from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

When Imam Ali (as) met with the people of Basra (in the battle of al-Jamal-the" camel), he raised the banner of the Prophet (S) and their (people of Basra's) legs began to shake. They were so until before the sunset when they said: "O ibn Abu Talib, safeguard!" Then Imam Ali (as) said to his army: "Do not kill the captives. Do not finish off the wounded. Do not follow after the fleers. Whoever lays down his arms is to be safe and whoever closes his door

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١- Biharul Anwar, vol.٥٢ p.٢٥٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٧۴.

stays at home) is to be safe." When the battle of Siffeen broke out, Imam Ali's) companions insisted on him to raise the banner of the Prophet (S) but he refused. They sent to him his two sons al-Hasan and al-Husayn (as) and his close companion Ammar bin Yassir as mediators. He said to al-Hasan: "O my son, the people have a term that they must reach. No one is to raise this banner after me except al-Qa'im ((as)."(١)

٢ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أبو عبد الله يحيى بن زكريا بن شيبان، عن يونس بن كليب، عن الحسن بن على بن أبى حمزه، عن أبيه، عن أبى بصير قال:

قال أبو عبد الله: لا يخرج القائم حتى يكون تكمله الحلقه.

قلت: وكم تكمله الحلقه؟

قال: عشره آلاف، جبرئيل عن يمينه، وميكائيل عن يساره. ثم يهز الرايه ويسير بها، فلا يبقى أحد فى المشرق ولا فى المغرب إلّا لعنها وهى رايه رسول الله ، نزل بها جبرئيل يوم بدر.

ثم قال: يا أبا محمد، ما هى والله قطن ولا كتان ولا قز ولا حرير.

(٢) Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Yahya bin Zakariyya bin Shayban from Younus bin Kulayb from al-Hasan bin Ali bin Abu Hamza from his father that Abu Baseer had said:

Abu Abdullah as-Sadiq (as) said: "Al-Qa'im will not appear until the chain is completed."

I said: "How is the chain completed?"

He said: "With ten thousand (fighters), Gabriel will be on his (al-Qa'im's) right hand and Michael will be on his left hand. Then he will

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١- Hilyatul Abrar, vol.٢ p.۶٣٢, Biharul Anwar, vol.۵٢ p.٣۶٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٨۶.

shake the banner and move. Every one in the east and in the west will curse the banner. It is the banner of the Prophet (S) that Gabriel has brought (from the Heaven) on the day (battle) of Badr. It is not of cotton, flax or silk."

قلت: فمن أی شیء هی؟

قال: من ورق الجنه، نشرها رسول الله یوم بدر، ثم لفها ودفعها إلی علی ، فلم تزل عند علی حتی إذا کان یوم البصره نشرها أمیر المؤمنین ففتح الله علیه، ثم لفها وهی عندنا هناک، لا ینشرها أحد حتی یقوم القائم، فإذا هو قام نشرها فلم یبق أحد فی المشرق والمغرب إلّا لعنها، ویسیر الرعب قدامها شهراً ووراءها شهراً وعن یمینها شهراً وعن یسارها شهراً.

I said: "Then what is it of?"

He said: "It is of the leaves of Paradise. The Prophet (S) has spread it on the day of Badr and then he has folded it and given it to Imam Ali (as). It has been still with Imam Ali (as) until when he has spread it on the day of the battle of al-Jamal against the people of Basra and has gained victory. Then he has folded and kept it safe. It has been with us and no one is to spread it until al-Qa'im (as) appears. When he appears, he will spread it and then every one in the east and the west will curse it. Terror will move a month before it, a month behind it, a month on its right side and a

".month on its left side

ثم قال: يا أبا محمد، إنه يخرج موتوراً غضبان أسفاً لغضب الله على هذا الخلق، يكون عليه قميص رسول الله الذى عليه يوم احد، وعمامته السحاب، ودرعه درع رسول الله السابغه وسيفه سيف رسول الله ذو الفقار، يجرد السيف على عاتقه ثمانيه أشهر يقتل هرجاً.

Then he said: "O Abu Muhammad, he (al-Qa'im) will appear depressed and angry because of the anger of Allah with the human beings. He will appear wearing the Prophet's shirt, which the Prophet has put on in the battle of Badr, turban, armor and holding the Prophet's sword Thulfaqar. He will unsheathe the sword for eight months. .He will kill hurly-burly

فأول ما يبدء ببنى شيبه فيقطع أيديهم ويعلقها فى الكعبه وينادى مناديه: هؤلاء سراق الله، ثم يتناول قريشاً، فلا يأخذ منها إلاّ السيف، ولا يعطيها إلاّ السيف، ولا يخرج القائم حتى يقرء كتابان كتاب بالبصره، وكتاب بالكوفه بالبراءه من على .

He will begin with Bani(١) Shayba. He will cut their hands and will hang them on the Kaaba. Then his caller will call out: "These are the thieves of the Kaaba." Then he will move to kill the people of Quraysh. He will not leave any one of them safe from his .sword

Al-Qa'im (as) will not appear except after that two books will have been read openly; one in Basra and the other in Kufa. By these books people will declare their (acquittance of (believing in) Ali (as)."(٢)

٣ - أخبرنا عبد الواحد بن عبد الله بن يونس قال:

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١ - Bani means the family of. Bani Shayba were the doorkeepers of the Kaaba in the pre-Islamic age and during the Islamic age and the keys of the Kaaba were with .them

٢ - Ithbat al-Hudat, vol.٣ p.٥۴٥, Hilyatul Abrar, vol.٢ p.۶٣٣, Biharul Anwar, vol.٥٢ p.٣۶٧, Bisharatul Islam p.١٩٠, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٨٧.

حدثنا محمد بن جعفر القرشی قال: حدثنا محمد بن الحسین بن أبی الخطاب، قال: حدثنا محمد بن سنان، عن حماد بن أبی طلحه، عن أبی حمزه الثمالی، قال:

قال لی أبو جعفر: یا ثابت، کأنی بقائم أهل بیتی قد أشرف علی نجفکم هذا، (وأومأ بیده إلی ناحیه الکوفه) فإذا هو أشرف علی نجفکم نشر رایه رسول الله ، فإذا هو نشرها أنحطت علیه ملائکه بدر.

قلت: وما رایه رسول الله ؟

قال: عمودها من عمد عرش الله ورحمته وسائرها من نصر الله، لا یهوی بها إلی شیء إلّا أهلکه الله.

قلت: فمخبوه عندکم حتی یقوم القائم أم یؤتی بها؟

قال: لا بل یؤتی بها.

قلت: من یأتیه بها؟

قال: جبرئیل .

(٣) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Hammad bin Abu Talha that Abu Hamza ath-Thimali had said:

"Once Abu Ja'far al-Baqir (as) said to me: "O Thabit,(١) as if I see al-Qa'im of my family coming near to your Najaf.(٢)"

He pointed with his hand towards Kufa and then added: "When he comes to your Najaf, he will spread the banner of the Prophet (S) and then the angels of Badr(٣) will descend to him."

I asked him: "What is the banner of the Prophet (S)?"

He said: "Its pole is from the pole of the Throne of Allah and from His mercy. The rest of it is from the assistance of Allah. Everything that he swoops on with this banner Allah will make it perish."

I said: "Is it kept with you

۱- Thabit is the name of Abu Hamza.

۲- Najaf is a city in Iraq.

۳- The angels who have supported the Muslims in the battle of Badr.

”?until al-Qa'im (as) appears or it is brought then

”.He said: “No. It is brought then

”?I said: “Who brings it

(He said: “Gabriel (as).”(١

۴ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن التيملى، قال حدثنا الحسن ومحمد ابنا على بن يوسف، عن سعدان بن مسلم، عن عمر بن أبان الكلبى عن أبان بن تغلب، قال:

سمعت أبا عبد الله يقول: كأنى أنظر إلى القائم على نجف الكوفه، عليه خوخه من استبرق، ويلبس درع رسول الله فإذا لبسها انتفضت به حتى تستدير عليه، ثم يركب فرساً له أدهم أبلق، بين عينيه شمراخ بيّن، معه رايه رسول الله .

قلت: مخبوه أو يؤتى بها؟

قال: بل يأتيه بها جبرئيل، عمودها من عمد عرش الله، وسائرها من نصر الله، لا يهوى بها إلى شىء إلّا أهلكه الله، يهبط بها تسعه آلاف ملك وثلاثمائه وثلاثه عشر ملكاً.

(۴) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Hasan and Muhammad, the sons of Ali bin Yousuf, from Sa’dan bin Muslim from Umar bin Abban al-Kalbi that Abban bin Taghlub had said:

I heard Abu Abdullah as-Sadiq (as) saying: “As if I see al-Qa'im on the hill of Kufa“ wearing a dress of brocade and the armor of the Prophet (S), riding a black horse and holding the banner of the Prophet (S).”

”?I said: “Has the banner been kept somewhere or it will be brought then

He said: “Gabriel will bring it. Its pole is from the poles of the Throne of Allah and the rest of it is from the assistance of Allah.

١- Ithbat al-Hudat, vol.٣ p.٥٤٥, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٩٨.

Everything that he swoops on with this banner Allah will make it perish. Nine thousand and three hundred and thirteen angels will come down with the banner."

فقلت له: جعلت فداك، كل هؤلاء معه؟

قال: نعم، هم الذين كانوا مع نوح فى السفينه، والذين كانوا مع إبراهيم حيث أُلقى فى النار، وهم الذين كانوا مع موسى لما فلق له البحر، والذين كانوا مع عيسى لما رفعه الله إليه، وأربعه آلاف مسومين كانوا مع رسول الله ، وثلاثمائه وثلاثه عشر ملكاً كانوا معه يوم بدر، ومعهم أربعه آلاف صعدوا إلى السماء يستأذنون فى القتال مع الحسين فهبطوا إلى الأرض وقد قتل، فهم عند قبره شعث غبر يبكونه إلى يوم القيامه، وهم ينتظرون خروج القائم .

I said: "May I die for you! Will all these angels be with him?"

He said: "Yes, they will. It is they, who have been with Prophet Noah (as) in the Ark, with Abraham (as) when he has been thrown into the fire, with Moses (as) when the sea has been cleft to him, with Jesus Christ (as) when he has been raised to the Heaven and four thousand angels, who have been with Prophet Muhammad (as) and three hundred and thirteen angels, who have fought with him in the battle of Badr besides four thousands that have ascended to the Heaven asking permission to fight with al-Husayn (as) but when they have descended they find that al-Husayn (as) has been martyred. They have remained near his tomb weeping for him until the Day of Resurrection. They are waiting

(for the appearance of al-Qa'im (as)."(١

٥ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي قال: حدثنا أبو جعفر الهمداني، قال: حدثنا موسى بن سعدان، عن عبد الله القاسم الحضرمي، عن عمر بن أبان الكلبي، عن أبان بن تغلب، قال:

قال أبو عبد الله: كأني بالقائم، فإذا استوى على ظهر النجف لبس درع رسول الله الأبيض فينتفض هو بها فيستديرها عليه فيغشاها بخداعه من استبرق، ويركب فرسا له أدهم أبلق، بين عينيه شمراخ، فينتفض به أنتفاضه لا يبقى أهل بلد إلّا وهم يرون أنه معهم فى بلدهم، وينشر رايه رسول الله ، عمودها من عمد عرش الله وسائرها من نصر الله، ما يهوى بها إلى شيء إلّا أهلكه الله.

(٥) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Abu Ja'far al-Hamadani from Musa bin Sa'dan from Abdullah bin al-Qassim al-Hadhrami from Umar bin Abban al-Kalbi that Abban bin Taghlub had said:

Abu Abdullah as-Sadiq (as) said: "As if I see al-Qa'im standing on the hill of Najaf," wearing a dress of brocade and the armor of the Prophet (S) and riding a black horse. He will spread the Prophet's banner, whose pole is from the poles of the Throne of Allah and whose rest is from the assistance of Allah. Whatever he swoops on with the banner Allah will make it perish."

قلت: أمخبوه هى أم يؤتى بها؟

قال: بل يأتى بها جبرئيل ، فإذا هزها لم يبق مؤمن إلّا صار قلبه أشد من زبر الحديد، وأعطى قوه أربعين رجلًا، ولا يبقى مؤمن

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١ - Kamil az-Ziyarat p.١١٩, Kamal ad-Deen p.۶٧١, al-Odad al-Qawiyya p.٧۴, Biharul Anwar, vol.۵٢ p.٣٢۵, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.١۶.

ميت إلّا دخلت عليه تلك الفرحه فى قبره وذلك حيث يتزاورون فى قبورهم ويتباشرون بقيام القائم ، وينحط عليه ثلاثه عشر ألفاً وثلاثمائه وثلاثه عشر ملكاً.

"I said: "Has the banner been hidden somewhere or it will be brought then?

He said: "Gabriel (as) will bring it. When he shakes it, every believer's heart will become like iron. He will be given a power of forty men. Then every dead believer will feel happy in his grave. The dead will begin to visit each other in their graves and they bring the good news of the appearance of al-Qa'im to each other. Thirteen thousand and three hundred and thirteen angels will descend with al-Qa'im then."

(قال) فقلت: كل هؤلاء كانوا مع أحد قبله من الأنبياء؟

قال: نعم، وهم الذين كانوا مع نوح فى السفينه، والذين كانوا مع إبراهيم حيث ألقى فى النار، والذين كانوا مع موسى حين فلق البحر، والذين كانوا مع عيسى حين رفعه الله إليه، وأربعه آلاف كانوا مع النبى مردفين، وثلاثمائه وثلاثه عشر ملكاً كانوا يوم بدر، وأربعه آلاف هبطوا يريدون القتال مع الحسين ، فلم يؤذن لهم فرجعوا فى الاستيمار فهبطوا وقد قتل الحسين ، فهم عند قبره شعث غبر يبكونه إلى يوم القيامه، ورئيسهم ملك يقال له: منصور، فلا يزوره زائر إلّا استقبلوه، ولا يودعه مودع إلّا شيعوه، ولا مريض إلّا عادوه ولا يموت ميت إلّا صلوا عليه واستغفروا له بعد موته، فكل هؤلاء ينتظرون قيام القائم .

"I asked: "Have these angels been with any of the prophets before him (al-Qa'im)?

He said: "Yes, they have been with Prophet

Noah (as) in the Ark, with Abraham (as) when he has been thrown into the fire, with Moses (as) when the sea has been cleft to him, with Jesus Christ (as) when he has been raised to the Heaven besides four thousands, who have been with Prophet Muhammad (as), three hundred and thirteen angels, who have supported the Prophet (S) on the day of Badr and four thousands, who have asked permission to fight with al-Husayn (as) but they have not been permitted. They have descended to find that al-Husayn (as) has been Martyred. They have remained near his tomb weeping for him until the Day of Resurrection. Their chief is an angel called Mansoor. They receive every visitor coming to visit al-Husayn (as), escort everyone farewelling him, visit every sick person and no one dies unless they offer the prayer for him and ask Allah to forgive him after his death. All these angels are waiting for the appearance of al-Qa'im (as)."(١)

Chapter ٢٠: The army of anger

١- حدثنا محمد بن همام قال: حدثنا حميد بن زياد الكوفى، قال: حدثنا محمد بن على بن غالب، عن يحيى بن عليم، عن أبى جميله المفضل بن صالح، عن جابر قال: حدثنى من رأى المسيب بن نجبه، قال:

وقد جاء رجل إلى أمير المؤمنين ومعه رجل يقال له: ابن السوداء، فقال له: يا أمير المؤمنين إن هذا يكذب على الله وعلى رسوله ويستشهدك.

فقال أمير المؤمنين: لقد أعرض وأطول، يقول ماذا؟

فقال: يذكر جيش الغضب.

فقال: خلّ سبيل الرجل، أولئك قوم يأتون فى آخر الزمان، قزع كقزع الخريف، والرجل

١- Dala'il al-Imama p.٢٤٣ and refer to the references of the previous tradition.

والرجلان والثلاثه من كل قبيله حتى يبلغ تسعه، أما والله إنى لأعرف أميرهم واسمه، ومناخ ركابهم.

ثم نهض وهو يقول: باقراً باقراً باقراً، ثم قال: ذلك رجل من ذريتى يبقر الحديث بقراً.

(١) Muhammad bin Hammam narrated from Hameed bin Ziyad al-Kufi from Muhammad bin Ali bin Ghalib from Yahya bin Olaym from Abu Jameela al-Mufadhdhal bin Salih from Jabir from someone that al-Musayyab bin Nujba had said:

"One day a man came to Amirul Mo'mineen (as) with another man called ibn as-Sawda' and said: "O Amirul Mo'mineen, this man ascribes lies to Allah and His messenger and he mentions you to be the source of that."

Amirul Mo'mineen (as) said: "What he says?"

The man said: "He mentions an army of anger."

Amirul Mo'mineen (as) said: "Set the man free! The army of anger will come at the end of time. They will gather like the cloudlets of autumn. A man, two or three will come from every tribe until they become nine (from each tribe). By Allah, I know their emir and his name and I know the place where their sumpters stay at."

Then he got up saying: "Baqir! Baqir! Baqir![1] He is a man of my descendants. He will cut open traditions so extensively."[2]

٢ - أخبرنا على بن الحسين المسعودى قال: حدثنا محمد بن يحيى العطار بقم قال حدثنا محمد بن حسان الرازى، قال: حدثنا محمد بن على الكوفى، عن عبد الرحمن بن أبى حماد، عن يعقوب بن عبد الله الأشعرى، عن عتيبه بن سعدان بن يزيد، عن الأحنف بن قيس، قال:

دخلت على

١- Baqir is one, who cuts open knowledge and science widely.

٢- Biharul Anwar, vol.٥٢ p.٢۴٧.

على فى حاجه لى فجاء ابن الكواء وشبث بن ربعى فاستاذنا عليه، فقال لى على: إن شئت فأذن لهما فإنك أنت بدأت بالحاجه.

(قال) قلت: يا أمير المؤمنين، فأذن لهما. فلما دخلا قال: ما حملكما على أن خرجتما علىّ بحروراء؟

قالا: أحببنا أن نكون من جيش الغضب.

قال: ويحكما، وهل فى ولايتى غضب؟ أوَيكون الغضب حتى يكون من البلاء كـذا وكـذا؟ ثم يجتمعون قزعاً كقزع الخريف من القبائل ما بين الواحد والإثنين والثلاثه والأربعه والخمسه والسته والسبعه والثمانيه والتسعه والعشره.

(٢) Ali bin al-Husayn al-Mass'oodi narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Hammad from Ya'qoob bin Abdullah al-Ash'ari from Otayba bin Sa'dan bin Yazeed that al-Ahnaf bin Qays had said:

"Once I went to Imam Ali (as) for some business. Then Ibnul Kawwa' and Shibth bin Rib'iy came and asked permission to meet him. Imam Ali (as) said to me: "If you like to permit them, you can do that because you are the first to have your business achieved."

I said: "O Amirul Mo'mineen (as), permit them to come in."

When they came in, he said to them: "What made you secede from me in Haroora'(١)?"

They said: "We wanted to be with the army of anger."

He said: "Woe unto you! Is there any kind of anger in my guardianship? Anger comes after when many kinds of calamities and distresses occur. Then they (the army) gather like cloudlets of autumn; one, two, three, four, five, six, seven, eight, nine or ten from every

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١- A place near Kufa.

tribe."(١)

٣ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا على بن الحسين التيملى قال: حدثنا الحسن ومحمد بنا على بن يوسف، عن سعدان بن مسلم، عن رجل، عن المفضل بن عمر، قال:

قال أبو عبد الله: إذا أذن الإمام دعا الله بأسمه العبرانى فأتيحت له صحابته الثلاثمائه وثلاثه عشر قزع كقزع الخريف. فهم أصحاب الألويه منهم من يُفقد من فراشه ليلاً فيصبح بمكه، ومنهم من يُرى يسير فى السحاب نهاراً يعرف بأسمه واسم أبيه وحليته ونسبه.

قلت: جعلت فداك، أيّهم أعظم إيماناً.

قال: الذى يسير فى السحاب نهاراً، وهم المفقودون، وفيهم نزلت هذه الآيه

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(٣) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at-Taymali from al-Hasan and Muhammad, the sons of Ali bin Yousuf, from Sa'dan bin Muslim from a man that al-Mufadhdhal bin Umar had said:

Abu Abdullah as-Sadiq (as) said: "When the imam (al-Mahdi) calls out the azan, he will pray Allah with His Hebrew name and then his companions, who will be three hundred and thirteen men, will be permitted to join him. They will gather like the cloudlets of autumn. They will be the bearers of the banners. Some of them will be missed in their beds in the night and in the morning they will find themselves in Mecca. Some of them will be seen walking on the clouds during the day. They will be known by their names, their fathers' names

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١- Biharul Anwar, vol.٥٢ p.٢٤٨.

".and their lineages

"?I said: "May I die for you! Which of them is greater in faith

He said: "It is those, who walk on the clouds during the day. They are the missed ones. About these companions Allah has revealed this verse, 'Wherever you are, Allah will bring you all together.'(١)"(٢)

٤ – أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشى قال: حدثنا محمد بن الحسين بن أبى الخطاب، عن محمد بن سنان، عن ضريس، عن أبى خالد الكابلى، عن على بن الحسين أو عن محمد بن على أنه قال:

الفقداء قوم يفقدون من فرشهم فيصبحون بمكه، وهو قول الله

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

وهم أصحاب القائم .

(٤) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Dhurays from Abu Khalid al-Kabuli that Ali bin al-Husayn or Muhammad bin Ali had said (as):

Al-Fuqada'(٣) are persons, who will be missed in their beds and in the morning they" will be found in Mecca. It is they, who are concerned by this Qur'anic verse, 'Wherever you are, Allah will bring you all together.' They are al-Qa'im's companions."(٤)

٥ – حدثنا أبو سليمان أحمد بن هوذه الباهلى قال: حدثنا إبراهيم بن إسحاق النهاوندى بنهاوند سنه ثلاث وسبعين ومائتين، قال: حدثنا عبد الله بن حماد الأنصارى سنه تسع وعشرين ومائتين، عن عبد الله بن بكير، عن أبان بن تغلب، قال:

١- Qur'an, ٢:١۴٨.

٢ - Tafseer of al-Ayyashi, vol.١ p.۶٧, Ithbat al-Hudat, vol.٣ p.۵۴٨, al-Mahajja p.٢٠, Tafseer al-Burhan, vol.١ p.١۶٢, ١۶۴, Biharul Anwar, vol.۵٢ p.٣۶٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.٣٢.

٣- Missing or absent persons.

Ithbat al-Hudat, vol.٣ p.٥٤٦, al-Mahajja p.١٩, Hilyatul Abrar, vol.٢ p.٦٢١, Tafseer al- -٤
Burhan, vol.١ p.١٦٥٢, Biharul Anwar, vol.٥٢ p.٣٦٨, Mo'jam Ahadeeth al-Imam al-Mahdi,
.vol.٥ p.١٨

كنت مع جعفر بن محمد فی مسجد بمکه، وهو آخذ بیدی، فقال:

یا أبان، سیأتی الله بثلاثمائه وثلاثه عشر رجلاً فی مسجدکم هذا، یعلم أهل مکه أنه لم یخلق آباؤهم ولا أجدادهم بعد، علیهم السیوف، مکتوب علی کل سیف اسم الرجل واسم أبیه وحلیته ونسبه، ثم یأمر منادیاً فینادی: هذا المهدی یقضی بقضاء داود وسلیمان، لا یسأل علی ذلک بینه.

Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss'haq (٥) an-Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Bukayr that Abban bin Taghlub had said:

One day I was with Ja'far bin Muhammad as-Sadiq (as) in a mosque in Mecca. He" said to me: "O Abban, Allah will bring three hundred and thirteen men in this mosque. The people of Mecca know that neither their (those men's) fathers nor grandfathers have been created yet. They will come with their swords on their shoulders. On each sword the name of its keeper, his father's name, his aspect and lineage are written. Then a caller will call out: "This is al-Mahdi. He judges with the judgments of Prophet David (as) and Prophet Solomon (as). He is not asked to show evidence for his judgements."(١)

٦ - أخبرنا علی بن أحمد، عن عبید الله بن موسی العلوی، عن هارون بن مسلم الکاتب الذی کان یحدث بسر من رأی عن مسعده بن صدقه، عن عبد الحمید الطائی، عن محمد بن مسلم، عن أبی جعفر فی قوله تعالی

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ قَلِيلًا

١- Ithbat al-Hudat, vol.٣ p.٥٤٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١١.

مَا تَذَكَّرُونَ {٦٢}

قال:

نزلت فی القائم ، وکان جبرئیل علی المیزاب فی صوره طیر أبیض فیکون أول خلق الله مبایعه له (أعنی جبرئیل) ویبایعه الناس الثلاثمائه وثلاثه عشر، فمن کان ابتلی بالمسیر وافی فی تلک الساعه، ومن لم یبتلَ بالمسیر فقد من فراشه، وهو قول أمیر المؤمنین علی: "المفقودون من فرشهم" وهو قول الله

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {١٤٨}

قال: الخیرات الولایه لنا أهل البیت.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Haroon bin Muslim (٦) from Mas'ada bin Sadaqa from Abdul Hameed at-Ta'iy from Muhammad bin Muslim that Abu Ja'far al-Baqir (as) had said when talking about this verse, 'Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth:'(١)

This verse has been revealed about al-Qa'im (as) where Gabriel has sat on a drain in" a shape of a bird. Gabriel will be the first one, who pays homage to al-Qa'im and then the three hundred and thirteen companions will pay homage. Those (of al-Qa'im's companions), who are to walk, will arrive in time and those, who are not to walk, will disappear from their beds. It is the saying of Allah, 'Therefore hasten to (do) good works; wherever you are, Allah will bring you all together.'(٢) The good work is the belief in the guardianship of Ahlul Bayt."(٣)

٧ - أخبرنا علی بن الحسین قال: حدثنا محمد بن

١- Qur'an, ٢٧:٦٢.

٢- Qur'an, ٢:١٤٨.

٣- Ithbat al-Hudat, vol.٣ p.٥٤٦, Biharul Anwar, vol.٥٢ p.٣٦٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٣٠٨.

يحيى العطار، قال: حدثنا محمد بن حسان الرازى، عن محمد بن على الكوفى، عن إسماعيل بن مهران، عن محمد بن أبى حمزه، عن أبان بن تغلب، عن أبى عبد الله أنه قال:

سيبعث الله ثلاثمائه وثلاثه عشر رجلاً إلى مسجد بمكه، يعلم أهل مكه أنهم لم يولدوا من آبائهم ولا أجدادهم، عليهم سيوف مكتوب عليها ألف كلمه، كل كلمه مفتاح ألف كلمه، ويبعث الله الريح من كل وادٍ تقول: هذا المهدى يحكم بحكم داود، ولا يريد بينه.

(٨) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Issma'eel bin Mihran from Muhammad bin Abu Hamza from Abban bin Taghlub that Abu Abdullah as-Sadiq (as) had said:

"Allah will send three hundred and thirteen men to a mosque in Mecca. The people of Mecca know that those men's fathers and grandfathers have not created yet. They will have swords, on which one thousand words are written. Each word is a clue for one thousand words. Then Allah will send the wind from every valley to say: "This is al-Mahdi. He rules like the rule of Prophet David (as). He does not need any evidence."(١)

٨ - أخبرنا أحمد بن هوذه أبو سليمان قال: حدثنى إبراهيم بن إسحاق النهاوندى عن عبد الله بن حماد الأنصارى، عن أبى الجارود، عن أبى جعفر الباقر قال:

أصحاب القائم ثلاثمائه وثلاثه عشر رجلاً أولاد العجم، بعضهم يحمل فى السحاب نهاراً، يعرف باسمه واسم أبيه ونسبه وحليته، وبعضهم نائم على فراشه فيوافيه فى مكه على غير ميعاد.

(٨) Abu Sulayman

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١ - Ithbat al-Hudat, vol.٣ p.٥۴۶, Biharul Anwar, vol.٥٢ p.٢٨۶, ٣۶٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.١١.

Ahmad bin Hawtha narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abul Jarood that Abu Ja'far al-Baqir (as) had said:

"The companions of al-Qa'im will be three hundred and thirteen men. They will be foreigners. Some of them will be carried on the clouds during the day. They will be known by their names, their fathers' names, their qualities and lineages. Some of them will be taken from their beds to be in Mecca in the morning without any appointment."(١)

٩ – حدثنا علی بن الحسین قال: حدثنا محمد بن یحیی، عن محمد بن حسان الرازی عن محمد بن علی الکوفی، عن علی بن الحکم، عن علی بن أبی حمزه، عن أبی بصیر، عن أبی جعفر الباقر:

أن القائم یهبط من ثنیه ذی طوی فی عده أهل بدر – ثلاثمائه وثلاثه عشر رجلاً – حتی یسند ظهره إلی الحجر الأسود، ویهز الرایه الغالبه.

قال علی بن أبی حمزه: فذکرت ذلک لأبی الحسن موسی بن جعفر ، فقال: کتاب منشور.

(٩) Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ali bin al-Hakam from Ali bin Abu Hamza from Abu Baseer that Abu Ja'far al-Baqir (as) had said:

"Al-Qa'im will come from the defile of Mountain Thi Tuwa with three hundred and thirteen men as the number of the Muslims, who have fought in the battle of Badr. He will lean his back against the Black Rock (in the Kaaba) and will shake his victorious banner."

Ali bin Abu Hamza said: "I mentioned that

١- Ithbat al-Hudat, vol.٣ p.٥۴٧, Biharul Anwar, vol.٥٢ p.٣۶٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٨٣.

to Abul Hasan Musa bin Ja'far al-Kadhim (as) and he said: "It is an evidenced book."(١)

١٠ - أخبرنا على بن الحسين قال: حدثنا محمد بن يحيى العطار، عن محمد بن حسان الرازى، عن محمد بن على الصيرفى، عن عبد الرحمن بن أبى هاشم، عن عمرو ابن أبى المقدام، عن عمران بن ظبيان، عن أبى تحيى حكيم بن سعد، قال: سمعت علياً يقول:

إن أصحاب القائم شباب لا كهول فيهم إلّا كالكحل فى العين، أو كالملح فى الزاد، وأقل الزاد الملح.

(١٠) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali as-Sayrafi from Abdurrahman bin Abu Hashim from Amr bin Abul Miqdam from Imran bin Dhabyan from Abu Yahya Hakeem bin Sa'd that Imam Ali (as) had said:

"The companions of al-Qa'im will be young men. There will be no old men among them except like the kohl in an eye or like the salt in the food and the least part of food is the salt."(٢)

١١ - أخبرنا أبو سليمان أحمد بن هوذه قال: حدثنا إبراهيم بن إسحاق النهاوندى قال: حدثنا عبد الله بن حماد الأنصارى، عن على بن أبى حمزه، قال: قال أبو عبد الله جعفر بن محمد:

بينا شباب الشيعه على ظهور سطوحهم نيام إذ توافوا إلى صاحبهم فى ليله واحده على غير معياد، فيصبحون بمكه.

(١١) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Ali bin Abu Hamza that Abu Abdullah as-Sadiq (as) had said:

"While the young men of the Shia are sleeping

١- Ithbat al-Hudat, vol.٣ p.٥٤٧, Biharul Anwar, vol.٥٢, ٣٧٠, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٤٣.

٢- Al-Ghayba by at-Toossi p.٤٧٦, al-Malahim by ibn Tawooss p.١٤٤, Ithbat al-Hudat, vol.٣ p.٥١٧, Biharul Anwar, vol.٥٢ p.٣٣٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.١٠٢.

on the roofs of their houses, they will be taken to their companion (al-Qa'im) within the same night without any appointment. In the morning they will find themselves in (Mecca."(١

١٢ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا على بن الحسن بن فضال، قال: حدثنا محمد بن حمزه ومحمد بن سعيد قالا: حدثنا حماد بن عثمان، عن سليمان ابن هارون العجلى قال: قال: سمعت أبا عبد الله يقول:

إن صاحب هذا الأمر محفوظه له أصحابه، لو ذهب الناس جميعاً أتى الله له بأصحابه، وهم الذين قال الله فيهم

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ {٨٩}

وهم الذين قال الله فيهم

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ {٥٤}

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan bin Fadhdhal (١٢) from Muhammad bin Hamza and Muhammad bin Sa'eed from Uthman bin Hammad bin Uthman from Sulayman bin Haroon al-Bajali that Abu Abdullah as-Sadiq (as) had said:

The companions of al-Qa'im are reserved for him. Even if all the peoples will have" gone, Allah will bring him his companions. It is they, about whom Allah has said, 'Therefore if these people disbelieve in it We have already entrusted with it a people ,who are not disbelievers in it,'(٢) and has said, 'Then Allah will bring a people

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١ - Biharul Anwar, vol.٥٢ p.٣٧٠, Bisharatul Islam p.١٩٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.٦.

٢- Qur'an, ٦:٨٩.

He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer.(۱)'(۲)"

۱۳ - حدثنا علی بن الحسین قال: حدثنا محمد بن یحیی العطار، عن محمد بن حسان الرازی، عن محمد بن علی الکوفی، قال: حدثنا عبد الرحمن بن أبی هاشم، عن علی بن أبی حمزه، عن أبی بصیر، عن أبی عبد الله قال:

إن أصحاب طالوت ابتلوا بالنهر الذی قال الله تعالی سنبتلیکم بنهر، وإن أصحاب القائم یبتلون بمثل ذلک.

(۱۳) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Hashim from Ali bin Abu Hamza from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"The companions of Talut have been tried by the river. Allah has said, 'Allah will try you by a river.'(۳) The companions of al-Qa'im also will be tried like that."(۴)

Chapter ۲۱: The Shia when al-Qa'im appears

۱ - حدثنا أحمد بن محمد بن سعید بن عقده قال: حدثنا حمید بن زیاد، عن علی بن الصباح، قال: حدثنا أبو علی الحسن بن محمد الحضرمی، قال: حدثنی جعفر بن محمد، عن إبراهیم بن عبد الحمید، قال: أخبرنی من سمع أبا عبد الله یقول:

إذا خرج القائم خرج من هذا الأمر من کان یری أنه من أهله ودخل فیه شبه عبده الشمس والقمر.

(۱) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Hameed bin Ziyad from Ali bin as-Sabah from Abu Ali al-Hasan bin Muhammad al-Hadhrami from

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۱- Qur'an, ۵:۵۴.

۲ - Tafseer al-Burhan, vol.۱ p.۴۷۸, al-Mahajja p.۶۴, Biharul Anwar, vol.۵۲ p.۳۷۰, ۱۰۰. Yanabee'ul Mawadda p.۴۲۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۹۳.

۳- Qur'an, ۲:۲۴۹.

۴- Al-Ghayba by at-Toossi p.۴۷۲, Ithbat al-Hudat, vol.۳ p.۵۱۶, Biharul Anwar, vol.۵۲ p.۳۳۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۸.

Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from someone that Abu Abdullah as-Sadiq (as) had said:

When al-Qa'im (as) appears, those, who have thought themselves as his followers," will apostatize and those, who are somehow like the worshippers of the sun and the moon, will believe in him."(١)

٢ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب أبو الحسن الجعفى، قال: حدثنا إسماعيل بن مهران، عن الحسن بن على بن أبى حمزه، عن المفضل بن محمد الأشعرى عن حريز عن أبى عبد الله ، عن أبيه، عن على بن الحسين أنه قال:

إذا قام القائم أذهب الله عن كل مؤمن العاهه ورد إليه قوته.

(٢) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from al-Mufadhdhal bin Muhammad al-Ash'ari from Hurayz from Abu Abdullah as-Sadiq (as) from his father (as) that Ali bin al-Husayn as-Sajjad (as) had said:

When al-Qa'im appears, Allah will cure every sick believer and restore to him his" power."(٢)

٣ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن التيملى، قال: حدثنا الحسن ومحمد ابنا على بن يوسف، عن سعدان بن مسلم، عن صباح المزنى، عن الحارث بن حصيره، عن حبه العرنى، قال: قال أمير المؤمنين:

كأنى أنظر إلى شيعتنا بمسجد الكوفه، قد ضربوا الفساطيط يعلمون الناس القرآن كما أنزل، أما إن قائمنا إذا قام كسره، وسوى قبلته.

(٣) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Hasan and Muhammad, the sons of Ali

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١ - Biharul Anwar, vol.٥٢ p.٣٦٣, Bisharatul Islam p.٢٢٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٥٠١.

٢ - Al-Khissal p.٥٤١, Rawdhatul Wa'idheen, vol.٢ p.٢٩٥, as-Sirat al-Mustaqeem, vol.٢

p.۲۶۱, Ithbat al-Hudat, vol.۳ p.۴۹۶, Biharul Anwar, vol.۵۲ p.۳۱۶, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۹۲.

bin Yousuf, from Sa’dan bin Muslim from Sabah al-Muzni from al-Harith bin Haseera from Habba al-Orani that Amirul Mo'mineen (as) had said:

“As if I see our Shia in the mosque of Kufa setting up pavilions to teach the people the Qur'an as it has been revealed but when our Qa’im appears, he will destroy it (the mosque) and level its mihrab to the ground.”(۱)

۴ – أخبرنا على بن الحسن قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازى، قال: حدثنا محمد بن على الكوفى، قال: حدثنا عبد الله بن محمد الحجال، عن على بن عقبه بن خالد، عن أبى عبد الله أنه قال:

كأنى بشيعه على فى أيديهم المثانى يعلمون الناس المستأنف.

(۴) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali from Abdullah bin Muhammad al-Hajjaal from Ali bin Aqaba bin Khalid that Abu Abdullah as-Sadiq (as) had said:

“As if I see the Shia of Ali with the Qur'an in their hands teaching people the divine principles.”(۲)

۵ – حدثنا أبو سليمان أحمد بن هوذه قال: حدثنا إبراهيم بن إسحاق النهاوندى، قال: حدثنا عبد الله بن حماد الأنصارى، عن صباح المزنى، عن الحارث بن حصيره، عن الأصبغ بن نباته، قال:

سمعت علياً يقول: كأنى بالعجم فساطيطهم فى مسجد الكوفه يعلمون الناس القرآن كما أنزل.

قلت: يا أمير المؤمنين، أوليس هو كما أنزل؟

فقال: لا، محى منه سبعون من قريش بأسمائهم وأسماء آبائهم، وما ترك أبو لهب إلّا إزراءً على رسول الله لأنّه عمه.

(۵) Abu Sulayman Ahmad bin Hawtah narrated from

۱- Biharul Anwar, vol.۵۲ p.۳۶۴, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۲۶.

۲- Biharul Anwar, vol.۵۲ p.۳۶۴.

Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Sabah al-Muzni from al-Harith bin Haseera that al-Asbugh bin Nabata had said:

"I heard Ali (as) saying: "As if I see the Persians setting up their pavilions in the mosque of Kufa and teaching people the Qur'an as it has been revealed!"

I said: "O Amirul Mo'mineen, is the Qur'an not as it has been revealed?"

He said: "No, it is not. The names of seventy ones of Quraysh have been removed from it.(١) The name of Abu Lahab has been left (in the Qur'an) just to remind the Prophet (S) of something because he is the Prophet's uncle."(٢)

٦ - أخبرنا علی بن أحمد البندنیجی، عن عبید الله بن موسی العلوی، عمن رواه، عن جعفر بن یحیی، عن أبیه، عن أبی عبد الله جعفر بن محمد أنه قال:

کیف أنتم لو ضرب أصحاب القائم الفساطیط فی مسجد کوفان، ثم یخرج إلیهم المثال المستأنف، أمر جدید، علی العرب شدید.

(٦) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from someone from Ja'far bin Yahya from his father that Abu Abdullah as-Sadiq (as) had said:

"How about you when the companions of al-Qa'im (as) set up their pavilions in the mosque of Kufa and then he (al-Qa'im) appears with new ideals and a new rule? He will be severe with the Arabs."(٣)

٧ - أخبرنا محمد بن همام قال: حدثنی جعفر بن محمد بن مالک، قال: حدثنا أبو طاهر الوراق، قال: حدثنی عثمان بن عیسی، عن أبی الصباح الکنانی، قال:

کنت عند أبی عبد الله

١- The apparent meaning of this saying shows that the Qur'an is distorted but the real opinion of the Shia concerning the Qur'an is not so.

٢- Biharul Anwar, vol.٥٢ p.٣٦٤.

Biharul Anwar, vol.۵۲ p.۳۶۵, Bisharatul Islam p.۲۲۳, Mo'jam Ahadeeth al-Imam al- - ۳
.Mahdi, vol.۴ p.۴۷

فدخل عليه شيخ وقال: قد عقّنى ولدى وجفانى إخوانى.

فقال أبو عبد الله: أوَما علمت أن للحق دوله وللباطل دوله كلاهما ذليل فى دوله صاحبه، فمن أصابته رفاهيه الباطل اقتص منه فى دوله الحق.

(٧) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abu Tahir al-Warraaq from Uthman bin Eessa that Abus-Sabah al-Kinani had said:

Once I was with Abu Abdullah as-Sadiq (as) when an old man came to him and said: "My sons became undutiful to me and my brothers turned away from me."

Abu Abdullah as-Sadiq (as) said: "Do you not know that the truth has a government and the untruth also has a government? Each of them is low in the state of the other. Whoever enjoys the ease of the untruth will be punished in the state of the truth."(١)

٨ - حدثنا أبو سليمان أحمد بن هوذه، قال: حدثنا أبو إسحاق إبراهيم بن إسحاق النهاوندى، قال: حدثنى عبد الله بن حماد الأنصارى، عن محمد بن جعفر بن محمد عن أبيه قال:

إذا قام القائم بعث فى أقاليم الأرض، فى كل إقليم رجلاً يقول: عهدك فى كفك فإذا ورد عليك أمر لا تفهمه ولا تعرف القضاء فيه فانظر إلى كفّك واعمل بما فيها، قال: ويبعث جنداً إلى القسطنطينيه، فإذا بلغوا الخليج كتبوا على أقدامهم شيئاً ومشوا على الماء، فإذا نظر إليهم الروم يمشون على الماء، قالوا: هؤلاء أصحابه يمشون على الماء، فكيف هو؟ فعند ذلك يفتحون لهم أبواب المدينه، فيدخلونها، فيحكمون فيها ما يشاؤون.

(٨) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah

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١- Biharul Anwar, vol.٥٢ p.٣٦٥.

bin Hammad al-Ansari from Muhammad bin Ja'far bin Muhammad that his father (Abu Abdullah as-Sadiq) (as) had said:

When al-Qa'im appears, he will send a man to every country of the world. He will say to him: "Your covenant is in your hand. Whenever a matter faces you that you do not understand or do not know how to judge on it, you are to look at (the covenant in) your hand and act according to it."

Then he will send an army to Constantinople. When the army reaches the sea, the soldiers will write on their feet something and will walk on the surface of the water. When the Romans see them walk on the water, they will say: "These are his companions walking on the water so how about him?" Then they will open to them the gates of the city. They enter the city and rule as they like."(١)

٩ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي، قال: حدثني محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن حريز، عن أبان بن تغلب، قال:

سمعت أبا عبد الله جعفر بن محمد يقول: لا تذهب الدنيا حتى ينادي مناد من السماء: يا أهل الحق اجتمعوا. فيصيرون في صعيد واحد، ثم ينادي مره أخرى: يا أهل الباطل اجتمعوا. فيصيرون في صعيد واحد.

قلت: فيستطيع هؤلاء أن يدخلوا في هؤلاء؟

قال: لا والله، وذلك قول الله

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى

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١ - Dala'il al-Imama p.٢٤٩, Ithbat al-Hudat, vol.٣ p.٥٧٣, Biharul Anwar, vol.٥٢ p.٣٦٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣١٧.

الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِى مِنْ رُسُلِهِ مَنْ يَشَاءُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۖ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

(٩) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Hurayz that Abban bin Taghlub had said:

Abu Abdullah as-Sadiq (as) said: "This life does not end until a caller from the Heaven" will call out: "O people of the truth, come together!" They will crowd in one place. Then the caller will call out again: "O people of falsehood, come together!" They will crowd in one place."

I said: "Can these people mix with those people?"

He said: "No, by Allah, they cannot. Allah has said, 'On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good.'"(١)(٢)

١٠ – حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب أبو الحسن الجعفى، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن على بن أبى حمزه، عن أبيه ووهيب عن أبى بصير، قال: قال أبو عبد الله:

ليُعدن أحدكم لخروج القائم ولو سهماً، فإن الله تعالى إذا علم ذلك من نيته رجوت لأن ينسئ فى عمره حتى يدركه فيكون من أعوانه وأنصاره.

(١٠) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"Every one of you is to prepare

١- Qur'an, ٣:١٧٩.

٢- Biharul Anwar, vol.٥٢ p.٣٦٥.

himself for the appearance of al-Qa'im even with one arrow because if Allah knows that one intends that sincerely, He may prolong his life that he may live until the appearance of al-Qa'im and then he becomes one of his assistants and supporters."(١)

Chapter ٢٢: Islam began strange and returns strange

١ – حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنى على بن الحسن التيملى، قال: حدثنى أخواى محمد وأحمد بنا الحسن، عن أبيهما، عن ثعلبه بن ميمون، وعن جميع الكناسى جميعاً عن أبى بصير، عن كامل، عن أبى جعفر أنه قال:

إن قائمنا إذا قام دعا الناس إلى أمر جديد كما دعا إليه رسول الله ، وإن الإسلام بدا غريباً وسيعود غريباً كما بدا، فطوبى للغرباء.

(١) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from his brothers Muhammad and Ahmad from their father from Tha'laba bin Maymoon and Jamee' al-Kinasi from Abu Baseer from Kamil that Abu Ja'far al-Baqir (as) had said:

When al-Qa'im appears, he will invite the people to a new mission as the Prophet (S)" has invited the people to a new mission. Islam has begun strange and it will return strange as it has begun. Blessed are the strangers!"(٢)

٢ – أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشى، قال: حدثنا محمد بن الحسين بن أبى الخطاب، قال: حدثنا محمد بن سنان، عن ابن مسكان، عن أبى بصير، عن أبى عبد الله أنه قال:

الإسلام بدا غريباً وسيعود غريباً كما بدا، فطوبى للغرباء.

فقلت: اشرح لى هذا، أصلحك الله.

فقال: مما يستأنف الداعى منّا دعاء

١- Biharul Anwar, vol.٥٢ p.٣٦٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.٦.

٢- Biharul Anwar, vol.٥٢ p.٣٦٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣١٩.

جديداً كما دعا رسول الله .

(٢) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from ibn Miskan from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"Islam has begun strange and it will return strange as it has begun. Blessed are the strangers!"

Abu Baseer said to him: "Please, explain to me what this means!"

He said: "Al-Qa'im will invite to a new mission as the Prophet (S) has done."

The same was narrated by Abdul Wahid bin Abdullah from the previous narrators from Muhammad bin Sinan from al-Husayn bin al-Mukhtar from Abu Baseer from Abu Abdullah as-Sadiq (as).(١)

٣ – وبهذا الإسناد عن ابن سنان، عن عبد الله بن مسكان، عن مالك الجهنى قال:

قلت لأبى جعفر: إنا نَصِف صاحب هذا الأمر بالصفه التى ليس بها أحد من الناس.

فقال: لا والله، لا يكون ذلك أبداً حتى يكون هو الذى يحتج عليكم بذلك ويدعوكم إليه.

(٣) The previous narrators narrated from Muhammad bin Sinan from Abdullah bin Miskan that Malik al-Juhani had said:

"I said to Abu Ja'far al-Baqir (as): "We describe the man of this matter (al-Qa'im) with the aspects that no one of the people has ever had."

He said: "No, By Allah, it is not so. It is he himself, who will argue with you about that and will invite you to it."(٢)

٤ – أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل بن ابراهيم، قال: حدثنا محمد بن عبد الله بن زراره، عن سعد بن أبى عمر

۱- Biharul Anwar, vol.۵۲ p.۳۶۶.

۲- Biharul Anwar, vol.۵۲ p.۳۶۶.

و الجلاب، عن جعفر بن محمد أنه قال:

إن الإسلام بدا غريباً وسيعود غريباً كما بدا فطوبى للغرباء.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal (٤) bin Ibraheem from Muhammad bin Abdullah bin Zurara from Sa'd bin Abu Amr al-Jallab that Abu Abdullah as-Sadiq (as) had said:

"Islam has begun strange and it will return strange as it has begun. Blessed are the strangers!"(١)

٥ – حدثنا عبد الواحد بن عبد الله بن يونس، قال: حدثنا أحمد بن محمد بن على بن رباح الزهرى، قال: حدثنا محمد بن العباس بن عيسى الحسنى، عن الحسن بن على البطائنى، عن شعيب الحداد، عن أبى بصير، قال:

قلت لأبى عبد الله: أخبرنى عن قول أمير المؤمنين: إن الإسلام بدا غريباً وسيعود كما بدا فطوبى للغرباء.

فقال: يا أبا محمد، إذا قام القائم استأنف دعاء جديداً كما دعا رسول الله .

(قال) فقمت إليه وقبلت رأسه وقلت: أشهد أنك إمامى فى الدنيا والآخره أوالى وليك وأعادى عدوك، وأنك ولى الله.

فقال: رحمك الله.

Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Ali (٥) bin Rabah az-Zuhri from Muhammad bin al-Abbas bin Eessa al-Hasani from al-Hasan bin Ali al-Bata'ini from Shu'ayb al-Haddad that Abu Baseer had said:

"I asked Abu Abdullah as-Sadiq (as) to explain to me the saying of Amirul Mo'mineen (as) "Islam has begun strange and it will return strange as it has begun. Blessed are the strangers!"

He said to me: "O Abu Muhammad, when al-Qa'im (as) appears, he will invite to a new mission as the Prophet (S) has done."

I got up, kissed

۱- Kamal ad-Deen p.۳۰۸, Biharul Anwar, vol.۵۲ p.۱۹۱.

his head and said to him: “I witness that you are my imam in this life and in the afterlife. I support your guardians and resist your enemies. I witness that you are the guardian of Allah.”

(He said: “May Allah have mercy upon you!”(١

Chapter ٢٣: The age of al-Qa'im

١ – أخبرنا على بن أحمد، عن عبيد الله بن موسى، قال: حدثنى محمد بن الحسين بن أبى الخطاب، عن محمد بن سنان، عن أبى الجارود، عن أبى جعفر الباقر أنه سمعه يقول:

الأمر فى أصغرنا سناً وأخملنا ذكراً.

(١) Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin al-Husayn (from) ibn Abul Khattab from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (as) had said:

“This matter (deliverance) will be carried out by the youngest and obscurest one of us.”

The same was narrated by Ali bin al-Husayn from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali as-Sayrafi from (Muhammad bin Sinan from Abul Jarood from Abu Ja'far al-Baqir (as).(٢

٢ – حدثنا محمد بن همام قال: حدثنا أحمد بن مابنداذ، قال: حدثنا أحمد بن هلال، عن أبى مالك الحضرمى، عن أبى السفاتج، عن أبى بصير،

قال: قلت لهما (لأبى عبد الله أو لأبى جعفر): أيكون أن يفضى هذا الأمر إلى من لم يبلغ؟

قال: سيكون ذلك.

قلت: فما يصنع؟

قال: يورثه علماً وكتباً ولا يكله إلى نفسه.

(٢) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal from Abu Malik al-Hadhrami from Abu as-Safatij that Abu Baseer had said:

I said to one of them–Abu Abdullah as–Sadiq (as) or Abu“

۱– Biharul Anwar, vol.۵۲ p.۳۶۷, Mo’jam Ahadeeth al–Imam al–Mahdi, vol.۴ p.۵۲.

۲– Biharul Anwar, vol.۵۱ p.۴۲.

Ja'far al-Baqir (as): "Can this matter (imamate) be entrusted to one, who is not adult yet?"

He said: "It will be so."

I said: "How does he (the young imam) act?"

He said: "Allah grants him with knowledge and wisdom and does not make him follow his fancies."(١)

٣ – حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشى قال: حدثنا محمد بن الحسين بن أبى الخطاب، عن محمد بن سنان، عن أبى الجارود قال: قال لى أبو جعفر:

لا يكون هذا الأمر إلّا فى أخملنا ذكراً وأحدثنا سناً.

(٣) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (as) had said:

"This matter (deliverance) is not carried out except by the obscurest and youngest one of us."(٢)

٤ – أخبرنا محمد بن همام قال: حدثنا أحمد بن مابنداذ، قال: حدثنا أحمد بن هلال، عن إسحاق بن صباح، عن أبى الحسن الرضا أنه قال:

إن هذا سيفضى إلى من يكون له الحمل.

(٤) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal from Iss'haq bin Sabah that Imam Abul Hasan ar-Redha (as) had said:

"The imamate will be entrusted to one, who is so young and obscure."(٣)

The infallible imams (as) have confirmed that al-Qa'im (as) will be entrusted with the imamate while he is too young yet and that his mention is so obscure to the most of people. None of the other imams has been entrusted with the imamate when

۱- Biharul Anwar, vol.۵۱ p.۴۳.

۲- Biharul Anwar, vol.۵۱ p.۴۳.

۳- Biharul Anwar, vol.۵۱ p.۴۳.

.(he is as young as al-Mahdi (aj

When they mention that he is the obscurest one among them, they refer to his disappearance and that his news will be unknown by people. The traditions about this concern are too many, true and current. Doubting this matter must be away from the minds of the believers, whom Allah has guided and lit their hearts.

Chapter ۲۴: Issma'eel, the son of Imam as-Sadiq

۱ - حدثنا أبو العباس أحمد بن محمد بن سعيد بن عقده قال: حدثنا أبو عبد الله جعفر بن عبد الله المحمدى من كتابه فى رجب سنه ثمان وستين ومائتين، قال: حدثنى الحسن بن على بن فضال، قال: حدثنا صفوان بن يحيى، عن إسحاق بن عمار الصيرفى قال:

وصف إسماعيل بن عمار أخى لأبى عبد الله دينه واعتقاده، فقال: إنى أشهد أن لا إله إلّا الله، وأن محمداً رسول الله وأنكم (ووصفهم - يعنى الأئمه - واحداً واحداً) حتى انتهى إلى أبى عبد الله ، ثم قال: وإسماعيل من بعدك.

قال: أما إسماعيل فلا.

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Ja'far bin Abdullah (۱) al-Muhammadi from al-Hasan bin Ali bin Fadhdhal from Safwan bin Yahya that Iss'haq bin Ammar as-Sayrafi had said:

Once my brother Issma'eel bin Ammar described his faith and beliefs to Abu Abdullah" as-Sadiq (as) by saying: "I witness that there is no god but Allah and that Muhammad is the messenger of Allah..." Then he declared his faith in the imams, one after the other until he reached Imam Abu Abdullah as-Sadiq (as) and then he said: "...and I witness that Issma'eel (Imam

".as-Sadiq's son) is the imam after you

(Abu Abdullah as-Sadiq (as) said: "No, Issma'eel is not the imam after me."(١)

٢ – حدثنا محمد بن همام قال: حدثنا حميد بن زياد، قال: حدثنى الحسن بن محمد بن سماعه، عن أحمد بن الحسن الميثمى، قال: حدثنا أبو نجيح المسمعى، عن الفيض بن المختار، قال:

قلت لأبى عبد الله: جعلت فداك، ما تقول فى أرض أتقبلها من السلطان ثم اؤاجرها من أكرتى على أن ما أخرج الله منها من شىء كان لى من ذلك النصف أو الثلث وأقل من ذلك أو أكثر، هل يصلح ذلك؟

قال: لا بأس به.

فقال له إسماعيل ابنه: يا أبتاه لم تحفظ.

قال: أوَليس كذلك أعامل أكرتى يا بنى؟ أليس من أجل ذلك كثيراً ما أقول لك إلزمنى فلا تفعل!

(٢) Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Abu Nujayh al-Masma'iy that al-Faydh bin al-Mukhtar had said:

I said to Abu Abdullah as-Sadiq (as): "What do you say about a piece of land that I" take from the ruler and then I hire it and take a half or a third or less or more than that ?from its products? Is that permissible"

.He said: "Yes, it is"

.His son Issma'eel said: "O father, you have not memorized well"

Abu Abdullah as-Sadiq (as) said to his son: "Have I dealt with such a matter differently? O my son, it is for this that I often say to you to keep to me but you do not .do"

فقام إسماعيل وخرج، فقلت: جعلت فداك، فما على إسماعيل

١- Biharul Anwar, vol.٤٧ p.٢٦١.

أن لا يلزمك إذ كنت متى مضيت أفضيت الأشياء إليه من بعدك كما أَفضيت الأشياءُ إليك من بعد أبيك؟

فقال: يا فيض، إن إسماعيل ليس منى كأنا من أبى.

قلت: جعلت فداك، فقد كنتُ لا أشك فى أن الرحال تُحط إليه من بعدك، فان كان ما نخاف، وإنا نسأل الله من ذلك العافيه، فإلى من؟

فأمسك عنى، فقبّلت ركبته وقلت: ارحم شيبتى، فإنما هى النار، إنى والله لو طمعت أن أموت قبلك ما باليت ولكنى أخاف أن أبقى بعدك.

Issma'eel got up and left. I said: "May I die for you! No blame is on Issma'eel if you are going to inform him of every thing before your death (to be the imam after you) as you have been informed of every thing by your father!"

He said: "O Faydh, Issma'eel to me is not as I have been to my father (concerning the imamate)."

I said: "May I die for you! I have never doubted that he will be the imam after you. If what we fear (your death) occurs, then to whom we resort?"

He kept silent and turned aside from me. I kissed his knee and said to him: "Be merciful to my old age! It is Hell that I fear. By Allah, if I know that I die before you, I will never mind but I fear that I live after you."

فقال لى: مكانك، ثم قام إلى ستر فى البيت فرفعه ودخل فمكث قليلاً، ثم صاح بى: يا فيض، أدخل. فدخلت فإذا هو بمسجده قد صلى وانحرف عن القبله، فجلست بين يديه، فدخل

علیه أبو الحسن موسی وهو یومئذ غلام فی یده دره، فأقعده علی فخذه وقال له: بأبی أنت وأمی، ما هذه المخفقه التی بیدک؟ فقال: مررت بعلی أخی وهی فی یده وهو یضرب بها بهیمه، فانتزعتها من یده.

He said to me: “Stay here!” He went behind a curtain in some place in the house. He stayed for a while and then called: “O Faydh, come in!” I went in. I found him in his place of praying. He had offered prayer and then turned away from the qibla. I sat before him. His son Abul Hasan Musa (as), who was a young boy then, came in. He had a stick in his hand. His father seated him on his thigh and said to him: “May I die for you! What is this stick in your hand?” He said: “I passed by my brother Ali and found him beating an animal with this stick. I took it out of his hand.”

فقال لی أبو عبد الله: یا فیض، إن رسول الله أفضیت إلیه صحف إبراهیم وموسی فائتمن علیها علیاً، ثم ائتمن علیها علیٌ الحسن، ثم ائتمن علیها الحسنُ الحسینَ أخاه، وائتمن الحسین علیها علیَّ بن الحسین، ثم ائتمن علیها علی بن الحسین محمد بن علی، وائتمننی علیها أبی، فکانت عندی وقد ائتمنت ابنی هذا علیها علی حداثته وهی عنده.

Then Abu Abdullah as-Sadiq (as) said to me: “O Faydh, Prophet Muhammad (as) has been entrusted with the scriptures of Abraham and Moses (as) and he has entrusted Ali with them. Then Ali

has entrusted al-Hasan with them, al-Hasan has entrusted al-Husayn with them, al-Husayn has entrusted his son Ali with them, Ali bin al-Husayn has entrusted his son Muhammad with them and then my father (Muhammad bin Ali al-Baqir) has entrusted me with them. They have been with me and I have entrusted my son, this, with them even though he is still too young. They are with him now."

فعرفتُ ما أراد فقلت: جعلت فداك، زدنی.

فقال: يا فيض، إن أبی كان إذا أراد أن لا ترد له دعوه أجلسنی عن يمينه ودعا، فأمّنتُ، فلا ترَد له دعوه، وكذلك أصنع بابنی هذا، وقد ذكرت أمس بالموقف فذكرتك بخير.

(قال فيض) فبكيت سروراً، ثم قلت له: يا سيدی زدنی.

فقال: إن أبی كان إذا أراد سفراً وأنا معه فنعس وكان هو على راحلته أدنيت راحلتی من راحلته فوسّدته ذراعی الميل والميلين حتی يقضی وطره من النوم، وكذلك يصنع بی ولدی هذا.

I understood what he wanted to say. I said to him: "May I die for you! Tell me more please!"

He said: "O Faydh, whenever my father wanted Allah to respond to his praying, he seated me beside him on his right hand. He prayed Allah and I said: "Amen!" Now I do the same with my son."

I cried because of delight and said to him: "O my master, tell me more please!"

He said: "When my father traveled and I was with him, I approached my sumpter near to his if he felt sleepy to put my arm under his head for a mile or two until

”.he somehow took his need of sleep. Now my son, this, does the same to me

فقلت له: زدنى جعلت فداك.

فقال: يا فيض، إنى لأجد بابنى هذا ما كان يعقوب يجده بيوسف.

فقلت: سيدى زدنى.

فقال: هو صاحبك الذى سألتَ عنه، قم فأقرّ له بحقه.

فقمت حتى قبّلت يده ورأسه ودعوت الله له. فقال أبو عبد الله: أما إنه لم يؤذن لى فى المره الأولى منك.

”!I said: “Tell me more please! May I die for you

He said: “O Faydh, I see in this son as Prophet Jacob (as) has seen in his son Joseph ”.((as

”!I said: “Tell me more please, O my master

He said: “He is your man (the imam after me), whom you have asked about. Get up ”!and confess his right

.I got up and kissed his hand and head. I prayed Allah to protect him

”.Abu Abdullah as-Sadiq (as) said: “In the first time I was not permitted to inform you

فقلت: جعلت فداك، أخبر به عنك؟

قال: نعم، أهلك وولدك ورفقاءك.

وكان معى أهلى وولدى، وكان معى يونس بن ظبيان من رفقائى، فلما أخبرتهم حمدوا الله على ذلك، وقال يونس: لا والله، حتى أسمع ذلك منه، وكانت به عجله، فخرج فأتبعته فلما انتهيت إلى الباب سمعتُ أبا عبد الله يقول – وقد سبقنا –: يونس! الأمر كما قال لك فيض. اسكت واقبل.

فقال: سمعت وأطعت.

ثم دخلت، فقال لى أبو عبد الله حين دخلت: يا فيض زرقه زرقه.

قلت: قد فعلت.

”?I said: “May I narrate this from you

”.He said: “Yes, you may narrate it to your wife and children and to your companions

My wife and children

p: ٥١٩

were with me and of my companions was Younus bin Dhabyan. When I told them of that, they praised Allah too much.

Younus said: "By Allah, I shall not be satisfied until I hear this from him himself."

He left hastily. I followed after him. When I arrived at the door, I heard Abu Abdullah as-Sadiq (as) saying to Younus: "It is as Faydh has told you. Keep silent and accept that from him!"

Younus said: "I listen and obey."

I came in. Abu Abdullah as-Sadiq (as) said to me: "O Faydh, make him your companion!"

I said: "I have done."(١)

٣ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا القاسم بن محمد بن الحسن بن حازم من كتابه قال: حدثنا عبيس بن هشام، عن درست بن أبى منصور، عن الوليد بن صبيح، قال:

كان بينى وبين رجل يقال له عبد الجليل كلام فى قدم فقال لى: إن أبا عبد الله أوصى إلى إسماعيل.

(قال) فقلت لأبى عبد الله إن عبد الجليل حدثنى بأنك أوصيت إلى إسماعيل فى حياته قبل موته بثلاث سنين.

فقال: يا وليد، لا والله! فإن كنتُ فعلت فإلى فلان (يعنى أبا الحسن موسى) وسمّاه.

(٣) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Durust bin Abu Mansoor that al-Waleed bin Subayh had said:

There was an argument between me and a man called Abdul Jaleel. He said that Abu" Abdullah as-Sadiq (as) had appointed his son Issma'eel as the imam after him. I told Abu Abdullah as-Sadiq (as) of that.

١- Biharul Anwar, vol.٤٧ p.٢٥٩, Hilyatul Abrar, vol.٢ p.٢٩٠.

He said: “O Waleed, by Allah, it is not so. If I have done, I should have appointed the proper one.” He mentioned the name of Abul Hasan Musa (al-Kadhim) (as).”[1]

۴ – أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهرى الكوفى قال: حدثنا أحمد بن على الحميرى قال: حدثنى الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمى، عن جماعه الصائغ قال:

سمعت المفضل بن عمر يسأل أبا عبد الله: هل يفرض الله طاعه عبد ثم يكتمه خبر السماء؟

فقال له أبو عبد الله: الله أجل وأكرم وأرأف بعباده وأرحم من أن يفرض طاعه عبد ثم يكتمه خبر السماء صباحاً ومساءً.

(۴) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath’ami that Jama’a as-Sa’igh had said:

I heard al-Mufadhdhal bin Umar asking Abu Abdullah as-Sadiq (as): “Does Allah“ impose (upon people) to obey someone and then the divine revelation keeps that secret?”

Abu Abdullah as-Sadiq (as) said: “Allah is more glorified, merciful and kinder to His people than to impose upon them obeying someone but the divine revelation keeps that secret day and night.”

(قال) ثم طلع أبو الحسن موسى ، فقال له أبو عبد الله: أيسرك أن تنظر إلى صاحب كتاب على؟

فقال له المفضل: وأى شىء يسرنى إذاً أعظم من ذلك.

فقال: هو هذا صاحب كتاب على؛ الكتاب المكنون الذى قال الله

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

Then his son Abul Hasan Musa (as) appeared. Abu Abdullah as-Sadiq (as) said

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۱- Biharul Anwar, vol.۴۸ p.۲۲, Awalim al-Uloom, vol.۲۱ p.۴۳.

”?to al-Mufadhdhal: “Would you like to look at the keeper of Imam Ali’s book

Al-Mufadhdhal said: “And is there anything else that makes me more delighted than ”!?this

Abu Abdullah as-Sadiq (as) said: “This is the keeper of Ali’s hidden book, about which Allah has said, ‘None shall touch it save the purified ones.’”[۱][۲]

۵ – حدثنا محمد بن همام قال: حدثنا حميد بن زياد، قال: حدثنا الحسن بن محمد بن سماعه، قال: حدثنا أحمد بن الحسن الميثمی، عن محمد بن إسحاق، عن أبيه قال:

دخلت على أبی عبد الله فسألته عن صاحب الأمر من بعده فقال لی: هو صاحب البهمه. وكان موسی فی ناحيه الدار صبياً ومعه عناق مكيه وهو يقول لها: اسجدی لله الذی خلقك.

(۵) Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin Muhammad bin Suma’a from Ahmad bin al-Hasan bin Muhammad al-Maythami from Muhammad bin Iss’haq that his father had said:

I came to Abu Abdullah as-Sadiq (as) and asked him who the imam would be after“ .him

”.He said to me: “He is the keeper of the lamb

His son Musa (al-Kadhim), who was a little boy then, was in a corner of the house with a lamb. He said to the lamb: “Prostrate yourself before Allah, Who has created you!”[۳]

۶ – حدثنا أبو سليمان أحمد بن هوذه الباهلی قال: حدثنا إبراهيم بن إسحاق النهاوندی، عن عبد الله بن حماد الأنصاری، عن معاويه بن وهب قال:

دخلت على أبی عبد الله ، فرأيت أبا الحسن موسی وله يومئذ ثلاث سنين ومعه عناق من هذه المكيه وهو آخذ بخطام

۱- Qur'an, ۵۶:۷۹.

۲- Biharul Anwar, vol.۴۸ p.۲۲.

۳- Biharul Anwar, vol.۴۸ p.۲۳, Hilyatul Abrar, vol.۲ p.۲۹۱, Awalim al-Uloom, vol.۲۱ p.۳۷.

عليهـا وهو يقول لها: اسـجدى لله الـذى خلقك، ففعل ذلك ثلاث مرات، فقال له غلام صـغير: يا سـيدى، قل لها تموت. فقال له موسى: ويحك! أنا أحيى وأميت؟ الله يحيى ويميت.

(۶) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari that Mo'awiya bin Wahab had said:

"Once I went to Abu Abdullah as-Sadiq (as) and I saw his son Abul Hasan Musa, who was then three years old. There was a lamb with him. He said to the lamb: "Prostrate yourself before Allah, Who has created you." He repeated that three times. A little boy said to him: "O my master, ask it to die!"

Musa (as) said: "Woe unto you! Do I give life (to creatures) and make them die? It is Allah, Who gives life (to His creatures) and makes (them) die."(۱)

۷ – ومـن مشـهور كلامـ أبى عبـد الله عنـد وقـوفه على قـبر إسـماعيل: غلبنى الحزن لـك على الحزن عليـك، اللهـم إنى وهبت لإسماعيل جميع ما قصر عنه ممّا افترضت عليه من حقى، فهب لى جميع ما قصّر عنه فيما افترضت عليه من حقك.

(۷) From among the famous speech of Abu Abdullah as-Sadiq (as) is this saying that he has said when visiting the grave of his son Issma'eel:

"My pity for you is more than my grief on you. O Allah, I have forgiven Issma'eel all that he has failed to achieve due to my right upon him. O Allah, forgive him all that he has failed to achieve due to Your

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۱- Biharul Anwar, vol.۴۸ p.۱۱۷, Awalim al-Uloom, vol.۲۱ p.۳۱۶.

rights upon him!"(١)

٨ - وروى عن زراره بن أعين أنه قال:

دخلت على أبى عبد الله وعن يمينه سيد ولده موسى وقدامه مرقد مغطى، فقال لى: يا زراره، جئنى بداود بن كثير الرقى وحمران وأبى بصير، ودخل عليه المفضل بن عمر، فخرجت فأحضرته من أمرنى باحضاره، ولم يزل الناس يدخلون واحداً إثر واحد حتى صرنا فى البيت ثلاثين رجلاً. فلما حشد المجلس قال: يا داود، إكشف لى عن وجه إسماعيل. فكشف عن وجهه فقال أبو عبد الله: يا داود، أحىٌّ هو أم ميت؟

قال داود: يا مولاى، هو ميت.

(٨) It was narrated that Zurara bin A'yun had said:

One day I visited Abu Abdullah as-Sadiq (as). On his right side there was the master of his sons Musa (al-Kadhim) (as) and before him there was a covered coffin. He said to me: "O Zurara, send for Dawood bin Katheer, Hamran and Abu Baseer to come."

Then al-Mufadhdhal bin Umar came in. I left to bring those persons. People began to come one after the other until we became about thirty men inside the house.

When the house became crowded, Abu Abdullah as-Sadiq (as) said: "O Dawood, uncover the face of Issma'eel!" Dawood uncovered Issma'eel's face.

Abu Abdullah as-Sadiq (as) said: "O Dawood, is he alive or dead?"

Dawood said: "O my master, he is dead."

فجعل يعرض ذلك على رجل رجل حتى أتى على آخر من فى الملجس وانتهى عليهم بأسرهم، كلٌّ يقول: هو ميت يا مولاى.

فقال: اللهم اشهد.

ثم أمر بغسله وحنوطه وإدراجه فى أثوابه. فلما فرغ منه قال للمفضل: يا مفضل، أحسر عن وجهه.

فحسر عن

۱- Biharul Anwar, vol.۴۸ p.۲۳.

وجهه فقال: أحيٌّ هو أم ميت؟

فقال: ميتٌ.

Abu Abdullah as-Sadiq (as) asked everyone in the house the same question after showing them the dead body of his son and all of them answered that he was dead.

Then he said: "O Allah, witness!" He ordered to wash the dead (according to the Islamic rituals) and to put him into his last clothing.

When everything was finished, Abu Abdullah as-Sadiq (as) said to al-Mufadhdhal: "O Mufadhdhal, uncover his face!"

Al-Mufadhdhal did.

Abu Abdullah as-Sadiq (as) said to him: "Is he alive or dead?"

He said: "He is dead."

قال: اللهم اشهد عليهم. ثم حمل إلى قبره فلما وضع فى لحده قال: يا مفضل، إكشف عن وجهه، وقال للجماعه: أحيٌّ هو أم ميت؟

قلنا له: ميت.

فقال: اللهم اشهد واشهدوا فإنه سيرتاب المبطلون، يريدون إطفاء نور الله بأفواههم، - ثم أومأ إلى موسى - والله متمّ نوره ولو كره المشركون.

Abu Abdullah as-Sadiq (as) said: "O Allah, be the witness over them!"

Then Issma'eel was carried to his grave. When he was put into the grave, Abu Abdullah as-Sadiq (as) said: "O Mufadhdhal, uncover his face!"

He asked the all: "Is he alive or dead?"

We said: "He is dead."

He said: "O Allah, witness and you, O people witness because those, who follow falsehood, will doubt. They want to put out the light of Allah with their mouths-he

”.pointed to his son Musa–and Allah will not consent save to perfect His light

ثم حثونا عليه التراب، ثم أعاد علينا القول فقال: الميت المحنط المكفن المدفون فى هذا اللحد مَن هو؟

قلنا: إسماعيل.

قال: اللهم اشهد.

ثم أخذ بيد

موسى وقال: هو حق والحق منه إلى أن يرث الله الأرض ومن عليها.

Then we began to pour soil over the dead. He asked us again: “Who is the dead buried inside this grave?”

We said: “He is Issma'eel.”

He said: “O Allah, witness!”

Then he held the hand of his son Musa and said: “He (al-Qa'im) is a truth and the truth is from him until Allah inherits the earth and all there is on it.”(١)

I have found this tradition with somone of our companions, who said that he had written it from Abul Murajja bin Muhammad al-Ghamr at-Taghlubi and he mentioned that Abu Sahl had narrated it to him from Abul Faraj the clerk of Bundar al-Qommi from Bundar from Muhammad bin Sadaqa and Muhammad bin Amr from Zurara.

Abu al-Murajja mentioned that he had shown this tradition to some of his companions, who had said that al-Hasan bin al-Munthir had narrated it to him from Zurara and added that Abu Abdullah as-Sadiq (as) had said:

والله ليظهرن عليكم صاحبكم وليس فى عنقه لأحد بيعه.

“By Allah, your man will appear to you and he will not have had any homage to anyone at all.”

And he said:

فلا يظهر صاحبكم حتى يشك فيه أهل اليقين.

قُلْ هُوَ نَبَأٌ عَظِيمٌ {٦٧}

أَنْتُمْ عَنْهُ مُعْرِضُونَ {٦٨}

Your man will not appear until the people of truth will suspect him. “Say: It is a message of importance. (And) you are turning aside from it.”(٢)

٩ – حدثنا أبو سليمان أحمد بن هوذه الباهلى قال: حدثنا إبراهيم بن إسحاق النهاوندى قال: حدثنا عبد الله بن

١- Biharul Anwar, vol.٤٨ p.٢١, Awalim al-Uloom, vol.٢١ p.٤٨.

٢- Qur'an, ٣٨:٦٧-٦٨.

حماد الأنصاری، عن صفوان بن مهران الجمال، قال:

سأل منصور بن حازم وأبو أيوب الخزاز أبا عبد الله وأنا حاضر معهما، فقالا: جعلنا الله فداك، إن الأنفس يغدى عليها ويراح، فمن لنا بعدك؟

فقال: إذا كان ذلك فهذا - فضرب يده إلى العبد الصالح موسى وهو غلام خماسى بثوبين أبيضين - وقال: هذا، وكان عبد الله بن جعفر حاضراً يومئذ البيت.

(٩) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari that Safwan bin Mihran al-Jammal had said:

"Mansoor bin Hazim and Abu Ayyoob al-Khazzaz said to Abu Abdullah as-Sadiq (as) while I was present with them:

"May Allah make us die for you! One does not know when death comes. Who is our imam after you?"

He said: "If death comes, your man will be this." He patted his son Musa, who was then five years old. Abdullah bin Ja'far was also present in the house on that day."(١)

Chapter ٢٥: Knowing one's imam

١ - أخبرنا محمد بن يعقوب قال: حدثنا على بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زراره، قال: قال أبو عبد الله:

إعرف إمامك فإنك إذا عرفته لم يضرّك تقدم هذا الأمر أو تأخر.

(١) Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from his father from Hammad bin Eessa from Hurayz from Zurara that Abu Abdullah as-Sadiq (as) had said:

"Know your imam because if you know him, it does not harm you whether deliverance comes soon or late."(٢)

٢ - أخبرنا محمد بن يعقوب قال: حدثنى الحسين بن محمد بن عامر، عن معلى

۱- Hilyatul Abrar, vol.۲ p.۲۸۹.

۲- Al-Kafi, vol.۱ p.۳۷۱, ۳۷۲, al-Ghayba by at-Toossi p.۴۵۹, Ithbat al-Hudat, vol.۳ p.۵۱۵, Ghayatul Maram p.۲۷۳, Tafseer al-Burhan, vol.۲ p.۴۲۹, Biharul Anwar, vol.۵۲ p.۱۳۱, ۱۴۱, ۱۴۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۲۳۱.

بن محمد، عن محمد بن جمهور، عن صفوان بن يحيى، عن محمد بن مروان، عن الفضيل بن يسار، قال:

سألت أبا عبد الله عن قول الله

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

قال:

يا فضيل، إعرف إمامك، فإنك إذا عرفت إمامك لم يضرّك تقدم هذا الأمر أو تأخر، ومن عرف إمامه ثم مات قبل أن يقوم صاحب هذا الأمر كان بمنْزله من كان قاعداً في عسكره، لا بل بمنْزله من قعد تحت لوائه.

(قال) ورواه بعض أصحابنا "بمنْزله من استشهد مع رسول الله ."

(٢) Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad bin Aamir from Mu'alla bin Muhammad from Muhammad bin Jumhoor from Safwan bin Yahya from Muhammad bin Marwan that al-Fudhayl bin Yasar had said:

"I asked Abu Abdullah as-Sadiq (as) about the Qur'anic verse ((Remember) the day when We will call every people with their Imam)(١) and he said:

"O Fudhayl, know your imam because if you know your imam, it does not harm you whether this matter (the appearance of al-Qa'im) comes soon or late. He, who knows his imam and dies before the appearance of al-Qa'im, is like one, who will be in the camp of al-Qa'im or like one, who will be under the banner of al-Qa'im."

Some of our companions narrated the tradition with this addition "...like one, who has been martyred (while fighting) with the Prophet (S)."(٢)

٣ - أخبرنا محمد بن يعقوب، عن علي بن محمد رفعه إلى علي بن أبي حمزه، عن أبي بصير، قال:

قلت لأبي عبد الله:

١- Qur'an, ١٧:٧١.

٢- Refer to the same references of the previous tradition.

جعلت فداک، متی الفرج؟

فقال: یا أبا بصیر، وأنت ممن یرید الدنیا؟ من عرف هذا الأمر فقد فرج عنه بانتظاره.

(٣) Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Ali bin Abu Hamza that Abu Baseer had said:

"I said to Abu Abdullah as-Sadiq (as): May I die for you! When does deliverance come?"

He said: "O Abu Baseer, are you from those, who love this life? Whoever believes in this matter is delivered for his waiting for it."(١)

۴ – أخبرنا محمد بن یعقوب، عن علی بن إبراهیم، عن صالح بن السندی، عن جعفر بن بشیر، عن إسماعیل بن محمد الخزاعی، قال:

سأل أبو بصیر أبا عبد الله وأنا أسمع، فقال: ترانی أدرک القائم ؟

فقال: یا أبا بصیر، ألست تعرف إمامک؟

فقال: إی والله وأنت هو – وتناول یده –.

فقال: والله ما تبالی یا أبا بصیر إلّا تکون محتبیاً بسیفک فی ظل رواق القائم .

(۴) Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from Salih as-Sindi from Ja'far bin Basheer that Issma'eel bin Muhammad al-Khuza'iy had said:

"Once I heard Abu Baseer asking Abu Abdullah as-Sadiq (as): "Do you think that I live until al-Qa'im appears?"

Abu Abdullah as-Sadiq (as) said to him: "O Abu Baseer, Do you not know your imam?"

Abu Baseer said: "I know him. By Allah, it is you."

Abu Abdullah (as) took Abu Baseer's hand and said: "O Abu Baseer, by Allah, never mind if you are not under the shadow of al-Qa'im's tent with your sword!"(٢)

۵ – أخبرنا محمد بن یعقوب قال: حدثنا عده من أصحابنا، عن أحمد بن محمد، عن علی

۱- Al-Kafi, vol.۱ p.۳۷۱, Biharul Anwar, vol.۵۲ p.۱۴۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۱۶.

۲- Al-Kafi, vol.۱ p.۳۷۱, Biharul Anwar, vol.۵۲ p.۱۴۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۰۵.

بن النعمان، عن محمد بن مروان، عن الفضيل بن يسار، قال: سمعت أبا جعفر يقول:

من مات وليس له إمام فميتته ميته جاهيله، ومن مات وهو عارف لإمامه لم يضرّه تقدم هذا الأمر أو تأخر، ومن مات وهو عارف لإمامه كان كمن هو قائم مع القائم فی فسطاطه.

(٥) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad from Ali bin an-Nu'man from Muhammad bin Marwan from al-Fudhayl bin Yasar that Abu Abdullah as-Sadiq (as) had said:

"Whoever dies and has not had an imam he dies as unbeliever and whoever dies while believing in his imam, it does not harm him whether the appearance of al-Qa'im occurs soon or late. He, who dies while believing in his imam, is like one, who will be with al-Qa'im in his pavilion."(١)

٦ - أخبرنا محمد بن يعقوب، عن علی بن محمد، عن سهل بن زياد، عن الحسن بن سعيد، عن فضاله بن أيوب، عن عمر بن أبان قال: سمعت أبا عبد الله يقول:

إعرف العلامه، فإذا عرفته لم يضرك تقدم هذا الأمر أو تأخر. إن الله تعالى يقول

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

فمن عرف إمامه كان كمن هو فی فسطاط المنتظر .

(٦) Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Sahl bin Ziyad from al-Hasan bin Sa'eed from Fudhala bin Ayyoob from Umar bin Abban that Abu Abdullah as-Sadiq (as) had said:

"Know (the sign of your) imam. If you know him, it does not harm you whether this

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١- Al-Mahassin by al-Barqi p.١٥٥, Al-Kafi, vol.١ p.٣٧١, Ithbat al-Hudat, vol.١ p.٨٦, Biharul Anwar, vol.٢٣ p.٧٧, vol.٥٢ p.١٤٢, Muntakhab al-Athar p.٥١٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٤٤.

matter comes soon or late. Allah has said, ‘Remember the day when We will call every people with their Imam.’ He, who knows his imam, is like one, who will be with al-Mahdi (aj) in his pavilion.”(١)

٧ – حدثنا أحمد بن محمد بن سعيد قال: حدثني يحيى بن زكريا بن شيبان قال: حدثنا علي بن سيف بن عميره، عن أبيه، عن حمران بن أعين، عن أبي عبد الله أنه قال:

إعرف إمامك فإذا عرفته لم يضرك تقدم هذا الأمر أم تأخر فإن الله يقول

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

فمن عرف إمامه كان كمن هو في فسطاط القائم .

(٧) Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban from Ali bin Sayf bin Omayra from his father from Hamran bin A’yun that Abu Abdullah as-Sadiq (as) had said:

“Know your imam. If you know him, it does not harm you whether this matter comes soon or late because Allah has said, ‘Remember the day when We will call every people with their Imam.’ Whoever knows his imam is as if he is with al-Qa'im (as) in his pavilion.”(٢)

Chapter ٢۶: The period of al-Qa'im’s rule

١ – أخبرنا أحمد بن محمد بن سعيد بن عقده الكوفي قال: حدثني علي بن الحسن التيملي، عن الحسن بن علي بن يوسف، عن أبيه ومحمد بن علي، عن أبيه، عن أحمد بن عمر الحلبي، عن حمزه بن حمران، عن عبد الله بن أبي يعفور، عن أبي عبد الله أنه قال:

يملك القائم تسع عشره سنه وأشهراً.

(١) Ahmad

١- Refer to references of the first tradition.

٢- Ibid.

bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at-Taymali from al-Hasan bin Ali bin Yousuf from his father and Muhammad bin Ali from his father from Ahmad bin Umar al-Halabi from Hamza bin Hamran from Abdullah bin Abu Ya'foor that Abu Abdullah as-Sadiq (as) had said:

"Al-Qa'im (as) will rule for nineteen years and some months."(١)

٢ - أخبرنا أبو سليمان أحمد بن هوذه الباهلى قال: حدثنا إبراهيم بن إسحاق النهاوندى سنه ثلاث وسبعين ومائتين، قال: حدثنا أبو محمد عبد الله بن حماد الأنصارى سنه تسع وعشرين ومائتين، قال: حدثنى عبد الله بن أبى يعفور، قال: قال أبو عبد الله:

ملك القائم منا تسع عشره سنه وأشهراً.

(٢) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss'haq an-Nahawandi from Abu Muhammad Abdullah bin Hammad al-Ansari from Abdullah bin Abu Ya'foor(٢) that Abu Abdullah as-Sadiq (as) had said:

"The rule of al-Qa'im will last for nineteen years and some months."(٣)

٣ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس بن رمانه الأشعرى وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبدالمك الزيات ومحمد بن أحمد بن الحسن القطوانى، عن الحسن بن محبوب، عن عمرو بن ثابت، عن جابر بن يزيد الجعفى، قال: سمعت أبا جعفر محمد بن على يقول:

واللهِ ليملكنّ رجلٌ منّا أهل البيت ثلاثمِائه سنه وثلاث عشره سنه ويزداد تسعاً.

قال: فقلت له: ومتى يكون ذلك؟

قال: بعد موت القائم .

قلت له: وكم يقوم القائم فى عالمه حتى يموت؟

فقال: تسع عشره سنه من يوم قيامه إلى يوم موته.

(٣) Ahmad bin Muhammad

١- Ithbat al-Hudat, vol.٣ p.٥٤٧, Hilyatul Abrar, vol.٢ p.٦٤٠, Biharul Anwar, vol.٥٢ p.٢٩٨, ar-

.Raj’a p.۱۳۳, Bisharatul Islam p.۱۸۷, ۱۸۸, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۷۶

۲- The name of one of the narrators has been omitted accidentally; either Hamza bin ’Hamran or al-Husayn bin Abul Ala.

۳- The same references of the previous tradition.

bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qays from Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik az-Zayyat and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob from Amr bin Thabit that Jabir bin Yazeed al-Ju'fi had said:

I heard Abu Ja'far al-Baqir (as) saying: "By Allah, a man from us, Ahlul Bayt, will rule for three hundred and thirteen years and then for other nine years."

I asked him: "When will that be?"

He said: "After the death of al-Qa'im (as)."

I said: "How long will al-Qa'im rule until he dies?"

He said: "It will be nineteen years since his rising until the day of his death."(١)

٤ - أخبرنا علی بن أحمد البندنیجی، عن عبید الله بن موسی العلوی، عن بعض رجاله، عن أحمد بن الحسن، عن إسحاق، عن أحمد بن عمر بن أبی شعبه الحلبی، عن حمزه بن حمران، عن عبد الله بن أبی یعفور، عن أبی عبد الله قال:

إن القائم یملك تسع عشره سنه وأشهراً.

(٤) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from some of his companions from Ahmad bin al-Hasan from Iss'haq from Ahmad bin Umar bin Abu Shu'ba al-Halabi from Hamza bin Hamran from Abdullah bin Abu Ya'foor that Abu Abdullah as-Sadiq (as) had said:

"Al-Qa'im (as) will rule for nineteen years and some months."(٢)

As we have achieved the aim that we have tried to achieve and as we have reached what we have wished to reach with all these sufficient evidences as a message for one, who

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١- Tafseer of al-Ayyashi, vol.٢ p.٣٢٦, al-khtisas p.٢٥٧, al-Ghayba by at-Toossi p.٤٧٨, Mukhtasar Basa'ir ad-Darajat p.٣٨, ٤٩, ٢١٣, Muntakhab al-Anwar al-Mudhee'a p.٢٠٢, al-

Eeqadh min al-Haj'a p.٣٣٧, Ithbat al-Hudat, vol.٣ p.٥٥٧, Hilyatul Abrar, vol.٢ p.٦٤٠, Tafseer al-Burhan, vol.٢ p.٤٦٥, Biharul Anwar, vol.٥٢ p.٢٩٨, vol.٥٣ p.١٠٠, ١٠٣, ١٤٦, ar-Raj'a p.٧١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٢٩.

٢- The same references of the first tradition.

has a heart or gives ear with full intelligence, so we thank Allah as He deserves for all His blessings and favors upon us and we pray Him to bless Muhammad and his pure progeny and to guide us to the path of the truth in this life and the afterlife and to grant us with knowledge, wisdom and perceivance.

Our Lord, make not our hearts deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.

Praise be to Allah, the Lord of the worlds and blessings and peace be upon Muhammad and his pure progeny.

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِيَنيَعْلَمُونَوَالَّذِيَنلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism-places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,-web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and-English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,-WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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